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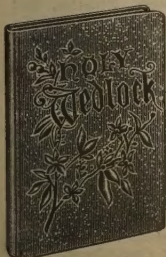
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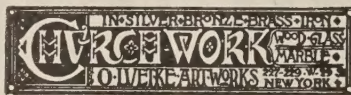
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The Living Church

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*A Weekly Record of the News, the Work, and the Thought
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TEMPERATE IN ALL THINGS.

FOR SEPTUAGESIMA SUNDAY.

SEPTUAGESIMA sounds the call to all soldiers of Christ to
arise and prepare themselves for the spiritual contest of the
approaching season. As the months have glided by since last
Lent, even the most faithful will find by examination that there
have been many lapses, many returns to old habits of indulgence,
and that they need a strict discipline. In the epistle we read
that those in a race are temperate in all things, doing it for an
earthly crown; but we contend for an eternal one.

"Temperate in all things!" What a strength-giving motto!
Temperance is not total abstinence from anything, but the
moderate use of it. In our lawful recreations, in our intel-
lectual or financial pursuits, the rule of moderation should pre-
vail. We are too eager, too strenuous; there is even in the re-
ligious life too little of quiet waiting upon God, listening for
His Voice to speak out of the stillness, saying, "Go forward."
The impulsive, impetuous nature may lead one to be too active,
using zeal without knowledge. "Happy is he," says St. Am-
brose, "who knows how to govern his zeal." The rushing from
house to house, the agitation, the useless talking, is not being
temperate. "He that believeth shall not make haste." "Rest
in the Lord and wait patiently for Him." When Madame de
Chantal spoke eagerly to St. Francis de Sales, he said, "What
ma mère! are you still so eager? I expected to find you calm
as the angels." At another time he said, "Never be hurried; do
everything tranquilly and with a restful spirit."

Were we always calm, always temperate, how many mis-
takes we would be saved from making. We are required to be
temperate in our dress, our eating, our speaking, our friendships,
our business, our pleasures. Our eagerness creates a feverish
condition, both mental and spiritual. The over-eager soul does
not desire to withdraw from the world into the quiet of a re-
treat. Solitude holds out no enticing pleasures for it, and the
hour of meditation is irksome. To be temperate brings a sense
of peace; the desires of the flesh are in abeyance, and the body
being made a slave to the spirit, the mind and the soul can
enter into a state of peace.

"Not for thy crying,
Not for thy loud beseeching,
Will peace draw near.
Rest with thy palms folded;
Rest with thine eyelids fallen,
Lo! peace is here."

It is Fenelon who says: "Do everything without excite-
ment, by the spirit of grace. As soon as you perceive your
natural impetuosity gliding in, retire quietly within, where is
the Kingdom of God. Listen to the leadings of His grace, then
say and do nothing but what the Holy Spirit shall put into
your heart."

The secret of how to live a temperate, tranquil life is taught
to the soul that puts itself under His guidance. "Acquaint
now thyself with Him and be at peace." "Thou shalt be in
league with the stones of the field, and the beasts of the field
shall be at peace with thee. And thou shalt know that thy
tabernacle shall be in peace."

Is not the repose of a temperate, well-ordered life worth
striving for during this coming Lent? C. F. L.

I WONDER why it is we are not all kinder than we are? How
much the world needs it! How easily it is done! How infallibly
it is remembered! How superabundantly it pays itself back! For
there is no debtor in the world so honorable, so superbly honorable,
as love. "Love never faileth."—Professor Drummond.

THE recent work by Dr. George A. Gordon, pastor of the Old South church (Congregational), Boston, entitled *Religion and Miracle*, does not go unchallenged. It is a strange phase of rationalism to deny, irrationally, that known law may be modified by unknown law in such manner as to produce what is termed a miracle. At most it would seem that men who claim to be *par excellence* rational would refrain from asserting positively that which reason cannot prove. To be agnostic concerning the miraculous may be justifiable on low rationalistic grounds; anybody can say, I don't know; but to deny the possibility of the miraculous is irrational in the extreme; so irrational that nobody but a rationalist is apt to be guilty of it.

Of course when Dr. Gordon defines Miracle as "the suspension or violation of natural law," courtesy compels one to assume that he supposes himself to be presenting adequately the theorem which he intends to contest. To hold otherwise would be to charge him with grave disingenuousness, to express it mildly. We do him the honor to assume that he supposes he knows what the term means. But of course it follows that if Dr. Gordon supposes that those who believe in the miraculous—as the whole Christian world does—believe in "the suspension or violation of natural law," it can only be because he has read nothing on the subject that has been produced by any recognized scholar within at least the last fifty years; for we believe we are safe in saying that Dr. Gordon cannot cite one single recognized authority who thus defines miracle. Why then did not Dr. Gordon first make inquiries as to what the term means before he wrote his book? It would be possible to disprove the statement that sea water is salt, if one first assumes that "salt" is a term which means "sugar."

Of course Dr. Gordon has not been permitted to live in his little paradise of irrational rationalism without having his position challenged. We find in *Zion's Herald* the substance of a critique of the book given by the Rev. Dr. van Allen before the Boston Bible Club, and afterward repeated, "at the request of many religious leaders," in the Tremont Temple. "At the conclusion of the very able and critical address," says the introduction to the article, "Rev. Dr. O. P. Gifford made a motion, which was unanimously adopted, that, in order to enlarge its usefulness, the religious press of Boston be requested to publish it." Well does Dr. van Allen rebuke his "liberal" colleague in the city which has carried irrational rationalism to an extreme, for his narrow intolerance in many references to those who disagree with him.

"His primary postulate," says Dr. van Allen, "that 'honest and advancing souls,' 'moving from the centre toward the heart of faith,' 'all sensible and good men,' with 'minds of a sober cast,' 'educated people,' do as a matter of fact agree with him in his denial of miracles, is equivalent to saying that those who disagree with him and agree with the universal Church are the precise contrary of all that. But such an assumption is as impertinent as it is baseless; and it deserves the same indignant censure as his railing accusations against all the leading Christian communions—the Roman Church 'making the Father's house a den of jugglers'; the Episcopal Church 'setting at naught other organizations of Christian men and women'; the Methodists 'sadly entangled in obsolete ideas and ecclesiastical jobbery'; the Baptists, who 'cannot surrender a mere form even for the sake of the Eternal Spirit'; the Presbyterians and Congregationalists 'outlawing one another'; of American Christianity as a whole 'its interests are trivial, its spirit is inhuman; the methods of its warfare are carnal; its snobbery, bigotry, and barbarism are a sad sight.' When one remembers that it is not an Ingersoll nor a Fleischer that pours out these slanders, but a Christian preacher, it is difficult to speak with moderation, as one repels them and condemns the spirit animating them."

What a curious little mental world these self-sufficient liberals have created for themselves, and how completely out of touch they have allowed themselves to become with the real world of thought and of thinking men and women that spins about them on an orbit that is unfathomably distant from their own! What an abnormal state of mind the incurable rationalist delights in!

And we have been favored with a really remarkable paper on the subject which was recently read before the Catholic Club in Boston by another of our clergy, the Rev. Paul Sterling of Melrose, Mass., which that club has, by unanimous vote, requested THE LIVING CHURCH to print; a request that is, with much pleasure, honored in this issue. We believe that for pure reason as applied to the subject, Mr. Sterling's paper will be recognized generally as so far superior to the superficial rationalism which Dr. Gordon has displayed, that the serious thinker cannot fail to recognize that it is the orthodox Christian whose concepts accord with the truest thought, and not those who, in the name of

thought, would tear down that citadel which, though revelation has shown it to us, is never irrational.

IN the classified advertising columns of THE LIVING CHURCH it was suggested, two weeks ago, that persons in general sympathy with the policy of THE LIVING CHURCH might wish to subscribe to a fund to introduce the paper to Churchmen who are not regular readers of Churchly literature. The plan was not devised in the publication office, but was the result of a suggestion from a Churchman in the East, who, on his own motion, asked us to receive the nucleus of such a fund. Our publishers have, as already announced, offered to double any subscriptions that may be tendered.

It may be of interest to some to learn that the second subscription to be received toward that fund was from one of our colored clergy in the South, and that its amount is equal to the largest thus far received. It is pathetic to think how, out of their penury, there are those of small means who are ready to show their appreciation of the value of a strong educational force in the Church, where those who are more able to do so prove apathetic.

There is a serious handicap resting on the publishers of a periodical, in Church or state, whose policy is to be outspoken. Human nature is such that the instances in which a man disagrees with a paper loom larger in his mind than the instances in which he agrees with it. We regret to say that within the past two years Churchmen whose fundamental position is substantially the same have differed among themselves more radically and with greater bitterness than at any other time for many years.

With General Convention only a few months ahead, and every consideration of wise policy demanding that Catholic Churchmen should stand together, there appears to be less cohesion, and perhaps, even less desire to find common ground, than we have found at any previous time in recent years. To us the differences do not appear irreconcilable, but if men holding diverse views on matters of policy each insists rigidly upon his own, it is perfectly apparent that General Convention presents possibilities of danger quite beyond the ordinary. In the meantime, since the policy of THE LIVING CHURCH can never be a neutral or negative policy, we shall be obliged to point the way as best we can, seeking to the utmost of our ability to consolidate the thought of men who ought to come together, giving ample scope for those who disagree with us to state their own position, and trust that wherein the editorial policy may, in fact, be wrong or unwise, it may be corrected by those whose vision may be clearer than our own. And yet it seems right to suggest that those who agree with the view of THE LIVING CHURCH on any policy may possibly be right, and those who disagree may be wrong.

In the meantime, are there any considerable number of Churchmen who believe that THE LIVING CHURCH is nearly enough right in its general attitude toward ecclesiastical questions to wish to help in enlarging its constituency before General Convention? The question is not a selfish one to us, since our publishers, having offered to duplicate any subscriptions made for the purpose, will supply the paper at a financial loss to every one to whom it may be sent in accordance with this offer. It must rest with Churchmen to determine whether this is worth while. We should hardly have made the suggestion on our own initiative.

We have sometimes dreamed dreams as to the latent possibilities for a Church paper that might be able to draw from an endowment fund sufficient to enable its editor to supplement the income received from subscriptions and from advertising. That income is not sufficient to administer a Church paper as adequately as it ought to be administered. Subsidies from official bodies, such as are made to the Methodist papers, would never be tolerated by Churchmen and would be refused with indignation, we trust, by any of our Church papers. But with the constantly increasing cost of production, and the common apathy toward Churchly literature, we can think of no greater benefaction which could be made to the Church by any wealthy Churchman than to create, by gift or by bequest, a fund to produce \$10,000 or more annually to be used in supplementing the ordinary revenue of a Church paper. Such a fund should be vested in thoroughly trustworthy Churchmen, who could be trusted to use its income to promote staunch Churchmanship; and its value would only have begun to appear when a better Church paper was thereby made possible, for the increase of

Churchly intelligence and enthusiasm among the laity would redound to the benefit of every good undertaking and every fund within the Church. The Churchly education of Churchmen is the *sine qua non* for the better support, intellectually and financially, of every forward movement within the Church.

We confess to a particular anxiety at the present time that some measures be adopted to educate those Churchmen who will choose deputies to General Convention and those who will serve in that capacity; and yet very little of practical value can be accomplished by hurriedly piling literature upon men within a few months of General Convention, when the intellectual foundation has not been laid.

WE beg to direct attention to the report in our news columns giving fuller information in regard to the incident related last week, whereby the Bishop of Kansas City has received under his episcopal oversight an entire congregation of Italian Roman Catholics with their priest and with their property, the title to which is vested in an "association" which comprises the congregation.

Bishop Atwill has acted under the terms of Canon 42, "Of the Authorization of Special Forms of Service," and he has licensed the customary liturgy with which the Italian congregation is familiar. In taking this action, the Bishop stands upon impregnable ground. The least Roman, the most truly Catholic feature in the Roman system, is its liturgy. McGarvey well shows in his comparison of the American with the Roman rite that "the Mass as prescribed in the American Prayer Book contains every corresponding ritual feature of the ancient Roman liturgy for the presentation of the oblations both before and after the consecration, and is also as clear and express in its sacrificial language as was that rite" (*Ceremonial of the Mass*, xiv.); and though it is the modern rather than the ancient Roman liturgy that has been licensed by the Bishop of Kansas City, no variation of substantial importance appears between them. The Roman and the American liturgies are absolutely compatible with each other.

And it is a pleasure to know that the canon under which the Bishop has acted has proven sufficiently elastic for the purpose. The canon is one to which we gave entire approval at the time it was enacted. It was drawn particularly to cover the case of Swedish congregations in Minnesota and the Middle West which desired to retain their own service books and to worship in their accustomed tongue. It was purposely so framed as to apply generally to foreign-speaking congregations that might be willing to come within the jurisdiction of any of our Bishops on what might be termed a *uniat* basis, and to whom our Prayer Book would be unintelligible; and though it was not original with him, Dr. Huntington (as chairman of the Committee on Amendments to the Constitution in the House of Deputies) gave it his approval as in the interests of unity. We understand that the Old Catholic liturgy has similarly been authorized by the Bishop of Fond du Lac for the use of certain Belgian and French congregations in his diocese.

There are some features to this incident to which we desire to direct special attention. Once more it is clear that this Church has attracted outsiders by its inherent Catholicity and not by its incidental Protestantism. As usual, our Protestant name has proven a stumbling-block, but, happily, it has not wholly prevented a measure of unity. The Italians have taken us at our word as Catholics, and the Bishop of Kansas City, with due caution, and fortified by the advice of the Presiding Bishop and of his own Standing Committee, has acted in a statesmanlike manner as a Catholic Bishop.

There has been here no proselyting. These people come to us as being the American Catholic Church and therefore their natural refuge from a foreign Catholic Church. If we were statesmanlike enough to proclaim the true character of the Church on the title page of the Prayer Book and in other official instruments, and to stand upon an avowedly American Catholic platform, appealing to Americans of Italian or German or other antecedents quite as truly as to those of English descent, we should be in position to act acceptably in ways that are very difficult to-day.

The Bishop of Kansas City appears to have acted in this matter with deliberation and with wisdom. We trust his action may be abundantly vindicated as time moves on.

WE have also investigated more fully the letter from fifty-seven former Roman Catholics in Montreal to the Archbishop of that communion, in which they inform him that they have abandoned the Roman for the Anglican communion. The incident was reported in THE LIVING CHURCH several weeks ago. The Roman press has sought to throw discredit upon it—as, indeed, it has done in connection with the Kansas City episode—and has questioned the whole affair. Hence our further inquiries.

It appears that by law in the Province of Quebec, school taxes are to be paid for the support of Roman Catholic or of non-Roman schools according to the religion of the tax-payer; and Roman Catholics claim the support of all who have been baptized in their communion.

A certain layman had abandoned the Roman communion and had finally become churchwarden of the Anglo-French parish of the Redeemer (l'Eglise du Redempteur). He protested for three consecutive years against having his school tax applied to Roman funds, but in vain. He, with other tax-payers in like circumstances, then took legal advice, and the upshot of it all was that a group of fifty-seven persons in the same parish, formerly of the Roman but now of the Anglican communion, signed the letter already referred to, in which they notify the Archbishop that they have withdrawn from his communion. This paper was formally served upon the Archbishop by a bailiff, and was intended to be a legal notice of their change of allegiance. It is not maintained, however, that these persons were new converts at the time the letter was signed. They had not made the change simultaneously or together. Most of them had come within the past three or four years, but some had left the Roman allegiance much longer before than that.

The letter itself is in French. The original document, bearing the bailiff's certificate of service, has been placed in our hands, though the signatures are missing, having, it is said, been retained by the (Roman) Archbishop. We have received also a copy of the signatures, including addresses, but with the request that we will withhold publication, since, we are told, "the Roman Catholics of this city (Montreal), at the instigation of their clergy, would make it very disagreeable for our people." A second list names 27 other parties now members of the Anglo-French Church noted, who were former Roman Catholics, but who did not sign the letter.

A translation of the letter is here appended:

"CHURCH OF THE REDEEMER,
"FEAST OF ST. MICHAEL AND ALL ANGELS,
"Montreal, 29 September, 1909.

"To his Grace, Monseigneur Paul Bruches,
Archbishop of the Diocese of Montreal.

"MONSEIGNEUR:

"We, the undersigned, members of the Church of the Redeemer, Montreal, have the honor to make to your Grace the following declaration:

"Though we received baptism from the hands of priests of the Roman Church, of which you are director for the diocese of Montreal, it is long since we have believed in the doctrines of that Church; and as we are desirous of following in every way the teachings of our Saviour Jesus Christ as contained in the Bible, we have attached ourselves to the communion of the Anglican Church as being, to the best of our belief, the only remaining one which has preserved its character as a pure branch of the primitive Catholic Apostolic Church.

"The reading of the Holy Scriptures, which we have 'searched,' according to the advice of the Saviour (St. John 5: 39), the conversations on the Old and New Testaments, with our pastors—they themselves priests—have convinced us, Monseigneur, of the falsity and inanity of much of the doctrines that you profess and that you impose upon the faithful under your charge.

"We do not find, in fact, in any part of the Scriptures, the dogmas of the Infallibility of the Pope, of the Immaculate Conception, of Purgatory, of obligatory auricular Confession, of Transubstantiation, of the Invocation of Saints, or many others we could mention, and which have no greater value.

"Open the Holy Scriptures, Monseigneur, read the divine pages inspired by God, our Creator and Father. You will nowhere find a passage which permits you to present these dogmas as articles of faith; moreover, far from being founded upon the authority of the Bible, they are rather in flagrant opposition to the Word of God.

"It is the teaching of Jesus Christ, it is that of the apostles, and even that of other Christians of the early centuries which we wish to follow, and which in fact we have followed for many years. We refuse to put faith in all those human inventions whose sole end seems to be to strengthen the power of the Roman Church and to increase its revenues.

"And being separated in fact, we wish a formal recognition of that separation. We write this to beg you to strike out such of our

names as appear on your registers. We break with joy all the ties which bind us to your Church. We mean to live true to the Church and to evangelical principles.

"We make sincere vows, and earnestly pray God to grant to you, Monseigneur, as well as to all members of your Church, that you may be enlightened by the Holy Spirit; so that, like us, you may follow the true teachings of Jesus 'the Advocate of sinners' (I. St. John 2: 1); 'the only name under heaven given to men whereby they can be saved' (Acts 4: 12); 'the one Mediator between God and men' (I. Tim. 2: 5).

"Assuring you, Monseigneur, of our sincere regard," etc.

This document is signed by fifty-seven persons, representing twenty-four families.

OUR subscription department is almost deluged with complaints of delay in mail delivery. Of course this is to be attributed to the severe storms that have played such havoc with railroad service this winter and have so materially delayed the delivery of the mails. We can only ask the indulgence of our readers, and hope that with more settled weather the delays will be at an end. There has been no change in the time of mailing THE LIVING CHURCH.

The same explanation will account for delay in publishing certain items of news and, occasionally, in holding over other articles that are received too late for issues for which they ought, normally, to have been received in time.

ANSWERS TO CORRESPONDENTS.

ARCHDEACON—St. John's School for Postulants, Uniontown, Ky.

BLUE MONDAY MUSINGS.

WHAT an uncanny fascination the word "Protestant" has for some good people! I have just been examining the year-book of a certain Southern hospital, described as "administered without regard to nationality or creed," yet officially known as "The Protestant Hospital." The trustees, appealing for support, declare that "all Christian denominations, including many Roman Catholics, and also a large proportion of Jews," receive charity from this institution, adding: "The Jews are invited to coöperate in the support of this institution, and it is sincerely hoped that, in the attempt to rally the Protestants to its support, nothing has been said to offend either the Jews or any other persons disposed to give aid, or cause any alienation on their part." But it is "an institution to be fostered and supported by those who profess or accept the teachings of the Protestant faith." The writer goes on to comment thoughtfully upon the unhappy divisions among Christians, and to say much with which all must agree as to the paramount importance of coöperation in charity. But this polemic word "Protestant" turns up in every paragraph, protesting against charity and fellowship. I remember an editorial in these columns five years ago, touching the correction of the Church's legal title with fine irony, in connection with an imaginary body called "Hate-the-Irish Society," and wish it could be reprinted here. "The Protestant Faith"; what is it? It is not faith in the Blessed Trinity, for Unitarians are Protestants and so are Swedenborgians. It does not include belief in the Incarnation, since "Christian Scientists" are Protestants. It has no sacraments, because Quakers are Protestants. It does not revere the Bible; most of the destructive "higher critics" are Protestants. It teaches nothing concerning judgment to come, since Universalists are Protestants. (Of course I know that millions of Protestants do hold the right Faith on almost all points; but "the Protestant Faith," as such is only that which all Protestants hold.) The one tenet which that title emphasizes, to the obscuring of all others, is well illustrated by a story they tell on the west coast of Ireland. A shipwreck had occurred, and one poor sailor was washed up on the beach, battered, blind, dying. The Roman Catholic priest bent over him and said: "My poor fellow, you are almost gone; but if you can make some sign, or say some word to show you die in the true faith of a Christian, do so, and we will give you Christian burial." The dying man heard: he was from Belfast. He made a desperate effort, opened his mouth, whispered faintly, "To hell with the Pope!" and died. For myself, I prefer the Catholic Faith, which is positive and asserts a Belief, rather than any amount of embittered negations.

PRESBYTER IGNOTUS.

[The little skit which "Presbyter Ignotus" asks to have reprinted was contained in two short chapters in a series of semi-editorials

entitled *Fables for the Unfair* ("with apologies to Josephine Dodge Daskam," whose *Fables for the Fair* had lately been published), during 1902. It is here reprinted.]

FABLES FOR THE UNFAIR.

III.

There was once a Very good Man, who wanted to Help other people. He gathered together a dozen Boys, and taught them carefully of all they Ought to Do. He told them especially to Love and to do Good to all Men and Try to make the World a better Place to live in.

The Man was Called away to another City to live, and so he Begged his Boys to Remember him, and really to Try by Loving all about Them, to help them Along. So the Man went away.

The Boys were very Sorry to Have him go. They passed touching Resolutions about it; and then they Resolved to form a Club to carry out the Teaching they had Received. They agreed that they would Love everybody, and do good wherever they Could. So they got up their Club; and they Called it the Hate-the-Irish Club.

They met every Week, and told how they Loved everybody. Then they Tacked up a Sign to Tell that the Hate-the-Irish Club met there. They Decided to Get others to Join. So they Told all the Boys they Met, how they Loved everybody, and how the Hate-the-Irish Club was Trying to Bring men of all Nationalities to be good Americans and to Love one another, and that they Wanted everybody to join.

One day an Irish Lad hit one of the Hate-the-Irish boys, when he was Talking about his Club. So they all jumped on the Irish boy and Called him Greeny, and Begged everybody to Come into their Club and not Associate with the Irish. And after they had Brushed off the Dirt, they all Told again how they Loved everybody.

Once a Yankee asked why they Did not Change their Name if they Meant what they kept saying about Love. And they all Turned on that Yankee and Called him a Paddy in Disguise, and Said he was Trying to make them all Irish, and Didn't he see how the Irish had Hit them? and How would he like to be Irish? and Asked if his Grandmother wasn't Born in Cork, and How would he like to have the United States a Colony under an Irish King?

And they put Their Hands on their Hearts, and Sighed, because they so Loved all Men, and all Men, and especially those wicked Irish, wouldn't join their Hate-the-Irish Club.

Finally the Boy who Talked Loudest About the Hate-the-Irish Club, and who Loved its Name, said He was Going down into the Irish settlement to Get the Irish to come into the Club. And he went, and Told how he Loved them All, and wanted to Show them a Better way to Live. They asked, How? And he said they should Quickly join the Hate-the-Irish Club, which Loved them All so much. And the Irish Boys Picked up Sticks and Threw at the Missionary Boy, and would have Half Killed him if a Policeman had not Rescued him.

And the Missionary Boy went back to the Hate-the-Irish Club, and told how Bad were the Irish, and how much they Needed to be Brought into the Hate-the-Irish Club, so that they Might all Become Yankees and Englishmen, and Stop being Irish. And the Rest Clapped their Hands.

One Boy Didn't Clap his Hands. He opened his Mouth to Speak. And he Had Something to Say.

IV.

That was an Epoch making Event when, at the Hate-the-Irish Club, one Member did not Clap his Hands. From the very Beginning it had been Expected that All should Applaud when Told about the Badness of the Irish, who would not come into the Hate-the-Irish Club, where they Might show their Love for all Men.

But the Boy who Opened his Mouth to Speak, did not Seem to Care about This. He Told how the Club had been Formed to help all Men to Love one another. He Asked whether the great Teacher had ever Called it the Hate-the-Irish Club, or had Said anything about Hating. He asked Whether they thought Hating the Irish was the Most important part of the Work of the Club. He asked whether Men would Generally understand that the Hate-the-Irish Club was intended to Help all Men to Love each Other. He asked whether Love and Unity

(Continued on page 379.)

NEW YEAR'S MESSAGE OF ENGLISH CHURCHMEN

Bishop of London and the Secretary of the E. C. U. Issue Letters

LLANTHONY ABBEY IS ACQUIRED BY THE CALDEY COMMUNITY

Bishop of Norwich Repudiates Banister Decision

OTHER ENGLISH CHURCH NEWS

**The Living Church News Bureau
London, January 4, 1910**

THE Bishops' New Year's letters are mostly on the present acute political situation, especially in relation to such important questions as Church schools and Welsh disestablishment. The Bishop of London's letter is one, however, of wider range, and his Lordship has done well to call attention to the noble stand which the Circulating Libraries Committee have recently taken against demoralizing literature, or "Improper Books," according to the heading of the correspondence thereon in the *Times* newspaper. The Bishop says that if we are to do our duty by our young people, we must go further than to make them better prepared for confirmation: "We must safeguard them from being contaminated by the low ideas and immoral suggestions which are current in some of the literature of the present day."

The members and associates of the English Church Union again have had the pleasure of receiving from the secretary, Mr. H. W. Hill, his annual letter, addressed to them on New Year's day. The secretary's annual letter would seem to have become almost as indispensable a feature of the life of the union as the president's annual address. Mr. Hill's *clientèle* has increased enormously since he last addressed us on New Year's day, more than four thousand persons having joined the E. C. U. during the past year. The secretary writes of the general election, and of the elections to convocation and to the houses of laymen. He refers to indications in connection with the latter event which go to prove that the feelings of Churchmen in the matter of so-called Prayer Book revision "are not in accord with those of small coteries which desire at such a time to put our Prayer Book into the melting pot." In dealing with the newly appointed divorce commission, Mr. Hill truly points out that there is no foundation for the statement that the poor people of our land demand increased facilities for divorce. "In America, where Christian people are alarmed at the condition of things, and where it has become necessary to form a national league for the protection of the family, public opinion is being greatly educated as to the necessity of large measures of restriction. Here we seem to be rushing headlong into a position that will utterly destroy the Christian family." This is a matter, he adds, which should be pressed upon every parliamentary candidate, so that there may be no misunderstanding as to the attitude of Church people. With reference to the position of the courts on the Deceased Wife's Sister Act as so far maintained, Mr. Hill says, "the members of our union will, I know, support the efforts of the president and council in assisting to vindicate the honor of an outraged and betrayed Church."

LLANTHONY ABBEY ACQUIRED BY CALDEY COMMUNITY.

The Abbot of Caldey, in his community letter in the current number of *Pax*, makes the interesting and important announcement that Llanthony Abbey, which under the will of the late Father Ignatius was left to the senior member of his little community, Brother Asaph, and to a Sister in the convent, has now passed into the possession of the Benedictine Community of Caldey. The Abbot says:

"For a year after the Father's death Brother Asaph and four other brethren struggled along in isolation and difficulty; but in September last they came to the conclusion that it was not possible for them to continue any longer as they were. All the Brothers felt that they needed regular training, and that the ecclesiastical position of Llanthony—whatever it might have been during the late Reverend Father's lifetime—was becoming more and more undesirable. Brother Asaph then wrote to me and asked me to go to Llanthony to conduct a retreat for the brethren, and to preside at a chapter which was to be held after the retreat, to discuss the future. At this chapter, the Sister in the convent, who felt quite as strongly as the brethren that the position was impossible, handed me a statement to read to them, saying that, as she very much wished the work at Llanthony to be carried on—and as she foresaw there would need to be drastic changes—she was willing to make over her share of the property to Brother Asaph, and that she would herself cease to live at the convent. This wise and generous action on her part considerably simplified the situation;

and it was decided that Brother Asaph and those of his brothers who wished should be given every opportunity of testing their vocation with us at Caldey. Brother Asaph and three of the brethren have now definitely joined our community as simple laymen, and Llanthony Abbey itself is being made over to us."

The Abbot well observes that the whole difficulty has been settled most happily for all concerned, and they cannot but feel that the providence of God has been with them in giving them the opportunity of carrying on a work that—no matter what the mistakes of the past may have been—was earnestly intended for the glory of God and the recovery of the Benedictine life after its cessation among us for three hundred years. Continuing, the Abbot says:

"For the present we have not quite decided what can best be done with the abbey at Llanthony; but as it would be impossible, for some years at all events, to send a community of monks from Caldey, we shall probably arrange for some sisters belonging to our congregation to go there, who will continue the observance of the Benedictine Rule as it is kept by us at Caldey and Malling; the divine office will be recited regularly, and we hope that, with a good strong community, Llanthony will realize at last all the best inspirations of him who spent so much time and money there, and who loved it so well." The Abbot of Caldey, in conclusion, is quite right in saying that he is sure that all lovers of the Benedictine life will rejoice that now the whole of the Benedictine work in the Church of England will be concentrated under one form of government.

BISHOP OF NORWICH AND BISHOP WELLDON ON THE BANISTER DECISION.

The Bishop of Norwich, in whose diocese the present Deceased Wife's Sister case had its origin, has happily followed the lead of the Bishop of Birmingham in repudiating the judgment of the court of appeal in this particular case. The Bishop writes in the *Times* that it is quite obvious that, if the law of the state invades the spiritual sphere of the Church, and alters the terms of admission to Holy Communion without the consent of the Church being obtained or asked for, it is absurd to talk of the "union of Church and State." A very different term would have to be applied to the relation between them. His Lordship dissents from the court in its construction of the rubric concerning "an open and notorious liver."

"I suppose," says the Bishop, "that they who drew up the rubric would maintain that, when persons enter upon a mode of life which is 'forbidden in Scripture and our laws,' they are notorious evil livers, *ipso facto*. If the words are to be pressed, we may see men who are impugnors of the Christian faith, but of moral and reputable lives, admitted by law to the Holy Table."

It is plain to the Bishop of Norwich that men who deliberately break the law of the Church, though with the permission of the state, are not entitled to the spiritual privileges which are restricted to *bonâ fide* Churchmen. And if "establishment" means aggressions upon the spiritual sphere of the Church, "there are many who will think that disestablishment would be for the advantage of religion."

The Dean of Manchester (the Rt. Rev. Dr. Welldon) has followed up the Bishop of Norwich's letter to the *Times* with one suggesting a policy that might, in his opinion, in some degree mitigate "the seriousness of the problem which the Bishops of Birmingham and Norwich have so forcibly stated." Dr. Welldon quite rightly observes that far seeing Churchmen have long anticipated that the subject of Holy Matrimony was "the field upon which the antagonism of the Church and the State might easily become acute." But, he adds, if the Church of England is to do battle for the "Catholic historical law," it is important to ascertain exactly what that law has been. The Dean's view of the question, as here stated, corresponds with that of the modern Church of Rome, as voiced by the Council of Trent, rather than with that of the other ancient parts of the Catholic Church: the Orthodox Church of the East and the Church of England. It appears to be also the view of a considerable section of the present English episcopate. According to this temporizing position, the union of a man with his deceased wife's sister is not prohibited by the principle of marriage which is found in Holy Scripture, but, on the other hand, it can only be made lawful by ecclesiastical dispensation. Dr. Welldon and others among us who hold with him on this question differ from the post-Tridentine Roman Church only as regards the inherent source of the dispensing power. But I do not think such a position as this can stand an appeal to Holy Scripture or to the main stream of Catholic tradition. We know that even the Papal canonists, in the time of Eugenius IV. (1431-47), so firmly believed in the prohibition of these unions by the law of God that they decided that the Bishop of Rome could not give a dispensation in such particular cases. But although the Dean of Manchester cannot rightly be considered as sound on this

subject, it is gratifying to know, from his letter to the *Times*, that, unlike Canon Henson, he dissociates himself entirely from the base system of Erastianism.

SWEDISH PROFESSOR DISPUTES MR. EMBRY'S STATEMENTS.

Dr. Söderblom, professor at the University of Upsala, and member of the Chapter of Upsala, in a letter to the *Church Times*, disputes several points in the Rev. J. Embry's recent article on "The Swedish Church" in that newspaper. 1. He essays to draw an analogy between Mr. Embry's statement, "The Swedish Church is a state religion defined as Evangelical Lutheran," and that contained in "His Majesty's Declaration" prefixed to the Thirty-nine Articles, "We are Supreme Governour of the Church of England." 2. Dr. Söderblom affirms that the *electio canonica* has been maintained in Sweden. 3. This *Church Times* article is accused of propagating old errors: "I beg to refer Mr. Embry to the late Archbishop Spalding's *History of the Protestant Reformation*, vol. II., p. 424, quoted in THE LIVING CHURCH, a few weeks ago, where the episcopal character of the Swedish Bishops is formally recognized." 4. The Swedish professor again employs the easy device of a *tu quoque* retort. He appears altogether to be unable to differentiate between the Augsburg Confession and the Thirty-nine Articles, as a better understanding of the latter would enable him to do.

Lord Hugh Cecil was the principal speaker at a largely attended meeting of Welsh Churchmen held in Cardiff last night. He was received with great enthusiasm. J. G. HALL.

GENERAL MISSIONARY RECEIPTS RUNNING BEHIND.

NEW YORK, January 15, 1910.

THE state of the general missionary treasury, as reported to the Board of Missions at its January meeting, is practically the same as a month ago, the contributions being about \$11,000 short of last year. The receipts during December were about the same as those for the corresponding month last year. The decrease was noticeable in all usual items save those of "Interest," and the "Woman's Auxiliary United Offering." The treasurer also reported additions to permanent investment funds as follows: \$10,000 to the W. M. B. Reserve Deposit; \$10,000 to the St. Leger Fund; bequests of \$165,000 from the estate of the society's late treasurer, Mr. George C. Thomas.

ALASKA.

The Rev. John W. Chapman of Anvik was heard from under date of October 13th. He gives his valuation of the mission property at the station as about \$13,500, and remarks that the mission premises and buildings are in very good condition, but will need an outlay of \$3,500 annually for several years for repairs and improvements. He says the gardens and herd are a valuable asset, "returning about three tons of food this year at an expense of about five cents a pound." The Rev. Charles E. Rice stated that his loss by reason of shipwreck of the steamer *Ohio*, on which he and his family were passengers, was at least \$1,000. He feels grateful for the gifts he received after the announcement of his loss was made in the Church papers.

PORTO RICO.

The Bishop of Porto Rico made the fact very plain that "we need four good, earnest clergymen there as soon as possible; men who will measure up to the full stature."

MISSION STUDY IN SEMINARIES.

The Bishop of Ohio presented an interesting report with regard to mission study in seminaries. His investigations revealed the fact that in all the seminaries mission study, either in voluntary classes conducted by the students or, as in the case of three institutions, as a part of the curriculum, plays an important part in student life and preparation.

APPOINTMENTS FOR 1910-11.

A special committee on the apportionment for the fiscal year 1910-11 was appointed in order that they might make a careful study of all apportionment matters before September 1st. The members of the committee are the Rt. Rev. Dr. Peterkin, the Rt. Rev. Dr. Lines, the Rev. Dr. Mann, the Rev. Mr. Sedgwick, Mr. Morris, and the officers.

THE HIGHEST reaches of religious speculation and religious rapture will reach higher still when religion has been claimed by the commonest duties and the most sordid sufferings as their only strength and help.—*Phillips Brooks*.

NEW YORK SNOW-BOUND AGAIN

Polar Experiences Becoming Localized in the Metropolis

LARGE WORK ON BEHALF OF STATE CHARITIES

Burial of Two Philanthropists and Churchmen

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, January 18, 1910

A BLINDING storm overtook New Yorkers on Friday early in the morning and continued all day. The high wind and low temperature combined with the snow to make travelling uncomfortable, and later in the evening impossible, at some points. Trolley cars and railroad trains were stalled *en route*, especially on Long Island. After working hours, the thousands who live in the suburbs hastened to the stations and ferries. Learning of conditions, great numbers turned back and spent the night in the city.

BISHOP GREER ILL AGAIN.

Bishop Greer was unable to address the meeting of the laymen of the diocese which he had called in St. Bartholomew's Church on Saturday night to consider missionary matters. When the cold wave of Wednesday began, the Bishop had another attack of neuralgia which caused intense pain through his face and forehead. He kept on with his duties, however, and attended a funeral on Saturday morning. After luncheon he found that the pain was so incessant that to go out in the sharp wind was only to intensify it. It was said that he would probably be able to resume his duties on Sunday.

Monday the Bishop was reported better. Bishop Mann arrived on Saturday and will begin his duties, filling appointments made for him by Bishop Greer, at once.

LAYMEN'S MISSIONARY MOVEMENT IN GREATER NEW YORK.

Last week was the appointed time for the Laymen's Missionary Movement in Greater New York. The opening with a dinner in Brooklyn on Saturday evening, January 8th, has already been mentioned. Next day, being Sunday, Brooklyn churches were supposed to have arranged for missionary addresses, but very few of our parishes advertised such special subjects. Brooklyn Churchmen met that evening in the parish house of the Church of the Good Shepherd, with the Bishop as honorary chairman and ex-Senator Fuller presiding. The Rev. Arthur M. Sherman from China, with Stephen Baker, a New York banker, and John W. Wood, were speakers. It was resolved that the entire apportionment against Brooklyn parishes for missions be raised next year, which would nearly double the contributions of the past year. There were about five hundred persons at the Staten Island meeting in the parish house of Christ Church, New Brighton, on Thursday. At the mass meeting at Flatbush in a Methodist church on the same evening none of the Church clergy was reported present. On Friday there were meetings in various New Jersey places, at which Churchmen are not conspicuously mentioned.

It was on that evening that the beginning of the functions in Manhattan occurred, being the dinner at Hotel Astor. The storm had already begun to take possession of the city and the evening was decidedly inclement. Churchmen who spoke included Dr. M. D. Mann of Buffalo and Mr. Oliver J. Sands of Richmond, Va.

At the Saturday sessions the Rev. Dr. F. L. H. Pott from China was one of the speakers. One speaker declared the establishment of a great union university at Manila for the training of men to Christianize the East was an impending need. William J. Schieffelin, a Churchman and chairman of the local movement, was a speaker. The "denominational" conference of Churchmen was held that evening at St. Bartholomew's, but as already stated, Bishop Greer was unable to be present. The church was not half full and the meeting was said to be disappointing. John W. Wood presided. The great Sunday afternoon meeting at the Hippodrome was attended by some 5,300 persons, all men. Mr. Schieffelin presided and Bishop Darlington gave the benediction. A resolution was adopted providing for committees in each congregation to make a canvass for foreign missions and to increase contributions from Greater New York from \$400,000 to \$725,000 next year. It was said that the Church needs saving in many

cases from materialism, rationalism, formalism, and from indifference to the will of God.

STATE CHARITIES.

The thirty-seventh annual meeting of the State Charities Aid Association, held in the United Charities Building, on Tuesday, January 11th, was most interesting. The managers were elected to succeed themselves and addresses were made by Joseph H. Choate, president; Homer Folks, secretary; and Miss Mary Vida Clark, assistant secretary.

The secretary's report outlined the growth of the association since its inception, in 1872. He said that through the good influences of the association the number of inmates in almshouses outside of this city between the years 1878 and 1908 gradually decreased from 7,101 to 6,707, although the population of the state had doubled in that time. The organization secured the passage of a bill authorizing the establishment of county hospitals for tuberculosis, and in various other ways has effectively lowered the spread of the disease.

The total cost of all departments of the work was \$70,527.62.

Miss Mary Clark, secretary of the association's committee on the insane, stated that the number of the insane in this state was greater than the number of all other classes of public dependents in public charitable institutions. On October 1, 1909, there were 30,489 patients in the fifteen state hospitals, and the number is increasing at the rate of about one thousand a year.

TWO PHILANTHROPISTS BURIED.

The funeral of Darius Ogden Mills, whose death in California on January 3d was chronicled in the columns of THE LIVING CHURCH last week, was held in St. Thomas' Church on Friday morning, January 14th. Mr. Mills had been a vestryman of this parish for some years. The rector, the Rev. Dr. E. M. Stires, conducted the service, being assisted by the Rev. Dr. Grosvenor, rector of the Church of the Incarnation. Bishop Greer pronounced the benediction. The full vested choir of fifty voices sang the anthems from the burial office and familiar hymns. Members of the immediate family and many other relatives were present. The Hon. Whitelaw Reid, American Ambassador to Great Britain, who made a hurried trip from London by the S.S. *St. Louis*, was detained on that boat off Sandy Hook by the raging storm. The honorary pall-bearers, J. Pierpont Morgan, Levi P. Morton, J. B. Haggis, J. G. McCullough, John L. Cadwalader, William Douglas Sloane, Charles Lanier, and Francis Lynde Stetson, preceded the coffin; the vestrymen followed the relatives. After this service the family and a few close friends accompanied the body in a special train from the Grand Central station to Tarrytown-on-Hudson, where interment was made in Sleepy Hollow cemetery. A great number of people of high social distinction were present. John Bigelow, former Minister to France, who recently passed his ninety-second birthday, braved the storm to attend the funeral. The Chamber of Commerce, banks and trust companies, museums, charitable and social organizations were represented at the funeral of this renowned capitalist and philanthropist.

By the death of Hamilton McKown Twombly at his country home at Florham Park, near Madison, N. J., Tuesday morning, January 11th, it became known that he, for a period of twenty-two years or more, enabled the *Tribune* Fresh Air Fund to provide day excursions for mothers and sick children. He gave the free use of a grove on the Hudson River, nearly opposite Yonkers, two or three times a week, provided a barge and tug, and food and milk sufficient to give all on board a substantial addition to the luncheon which they carried. He would not allow his name to be given to the public in this connection. The beneficiaries have numbered the great number of 429,071, most of whom would have had no relief from the stifling tenements had it not been for his thought of them.

BERKELEY ALUMNI MEETING.

The New York Association of the Berkeley Alumni held a luncheon at the St. Denis last week Wednesday and re-elected its former officers.

Dean Hart told of plans that are under way and stated that the president of the association, the Rev. Dr. Vibbert, had notified the trustees of his intention to found a scholarship by the gift of \$3,000, the interest to be used each year for the benefit of some student in the school. The Rev. Dr. Barry, of the Church of St. Mary the Virgin, formerly warden of Nashotah House, spoke of the necessity of adapting the course of theological instruction to the demands of the times, laying special stress on instruction in preaching, in apologetics, and on sociological questions. Bishop Lines of Newark spoke of the training of those who, after experience in business life and service as laymen, feel the call to the work of the ministry. Rev. Dr. Seymour, as a trustee, testified to the present position and ideals of Berkeley. Rev. Dr. Hitchings, the oldest alumnus present,

spoke of the importance of clear and pointed preaching. Rev. Dr. Blanchard said that an important part of a clergyman's duty is to study the people and to call out the laymen's form of service. Rev. Dr. Bernard Schulte and Rev. F. D. Bulkley also spoke briefly. The next meeting will be held January 18, 1911.

ST. PAUL'S ALUMNI.

Preparations are going on for a mid-winter dinner of the Alumni Association of St. Paul's School, Concord, New Hampshire, to be held at the Hotel Astor, Wednesday evening, January 26th. Among the speakers will be James A. Garfield, ex-Secretary of the Interior; Congressman Gardner of Massachusetts, Dr. F. C. Shattuck of Boston; and the Rev. Hugh M. Birkhead, rector of St. George's Church. Among the graduates of St. Paul's in this city are Cornelius Vanderbilt, Alfred Gwynne Vanderbilt, J. Pierpont Morgan, Jr., Lorillard Spencer, Jr., and George W. Burleigh.

PROF. RHINELANDER'S DECLINATION.

Some unfortunate guesses as to Professor Rhinelander's motives in declining his call to be vicar of Trinity chapel having appeared in the *Times* as "news," a letter from his pen was printed next day in which the professor denied the report, saying:

"The call to Trinity chapel made a strong appeal to me, not only because of its very great opportunities for parish work—as great, I believe, as those in any other district in the city—but even more because it offered me the privilege of working under Dr. Manning, the rector, whose wisdom, devotion, and courage have won my highest admiration. From my first acquaintance with him, and as I have followed his course in his difficult and responsible administration, my confidence in his whole policy and method has greatly increased. So far from avoiding a share in his great work, nothing could seem to me more desirable or honorable than to be asked to help him. The fact that I asked for, and by his kindness and that of the vestry was granted, nearly three months for consideration shows of itself how hard it was for me to decline the offer so generously made.

"What I chiefly care for is that this point should be made clear. Of my motives in declining there is no need to speak. I might, however, add that we who elect to teach in theological schools rather than work in parishes do so for the sake of the parish ministry, for which we are training men, and I can imagine no greater or more favorable opportunity for the exercise of ministry than is to be found in Trinity parish under its present management."

ST. STEPHEN'S COLLEGE SEMI-CENTENNIAL.

At a meeting of the representatives of the various bodies connected with St. Stephen's College held on Wednesday evening, a celebration of the fiftieth anniversary of that college was arranged for April 6th. There is to be a jubilee service at Trinity Church, New York at 4 p. m. at which the rector, the Rev. William T. Manning, D.D., will preach, and it is expected that St. Stephen's men from all over the country, the trustees, the faculty, and the student body, together with numbers of the friends of the institution, are to be present. In the evening there will be a banquet at the Hotel Astor, at which men prominent in the educational and ecclesiastical world will be present and speak. The presiding Bishop has consented to preach the baccalaureate sermon on June 12th.

At the last convention of this diocese the Bishop appointed as a special committee on St. Stephen's College the following: the Rev. Wm. M. Grosvenor, D.D., the Rev. Herbert Shipman, the Rev. Percy S. Grant, Mr. Robert B. Dodson, Mr. J. V. V. Olcott, and Mr. F. L. Stetson.

TIME does not exist in eternity. To God, therefore, who is eternal, and who lives in eternity, not in time, there can be no such thing as time. This means that if, in our human way of expressing it, He will do a thing, then He has done it: it is done. It may not appear to us as done until a year, or ten years, or a million years hence, but that does not alter the fact that in God's eternity the thing is done from the instant that He wills it. And the meaning of this blessed mystery to us is that whenever we ask our Heavenly Father, in the name of Christ, for anything that we know is in accordance with His will (and there are many such things of which we know), then we have no right merely to believe or hope that it will be done: we may know, and God would have us know, that it has been done. Just when the earthly evidence of its accomplishment may appear is a minor and unimportant detail which we can safely leave to God. The great fact is that we may replace mere hope with positive knowledge concerning many of our prayer-claims upon God.—*Sunday School Times*.

"HE who never works is unfitted for worship; he who never pauses to worship is rendered incapable of work."

CALL TO CHICAGO MEN TO APPLY BUSINESS METHODS IN CHURCH FINANCE

Bishop Anderson Asks Them to be Systematic,
Especially Towards Diocesan Missions

MANY ITEMS OF NEWS FROM CHICAGO AND SUBURBS

The Living Church News Bureau
Chicago, January 18, 1910

HAVE not I the right to call upon the business men of the Church to apply honest and progressive business methods to the great business of the Church? And can you of affairs, who are also men of the Church, decline to accept this challenge to apply to God's business the same system and energy that makes your own business prosper?"

With these forewords, Bishop Anderson opened an address to some twenty-five clergymen and laymen assembled at his invitation in the Church Club rooms on Wednesday afternoon, January 12th, to discuss "Methods" in connection with the Church's finances, with especial reference to diocesan missions. Continuing, he expressed the wish that there might be a more methodical system in the raising of funds in the different parishes and missions in the diocese. He said that he felt that if a carefully organized system of pledges was inaugurated in the parishes and missions, for diocesan missions, that it would be bound to exert a good influence over the finances of the Church in general.

Every one present had a few words to say of the desirability of some sort of system in each parish for raising funds for diocesan missions, and gave a brief description of the method used in his own parish. It was made quite evident to all present that those parishes and missions which had no method were those which showed tardiness, sometimes very great, in the payment of their pledges during the past quarters of the present year, or come into the convention each year without a pledge or with a pledge below their apportionment.

As the result of the meeting it was voted that the executive committee of the diocesan Board of Missions be asked to give publicity to the deliberations of the conference and make up a suggestive scheme embracing such practical plans, methods, and systems as were brought out in the discussion of the afternoon. Some general plan is therefore to be offered the parishes and missions of the diocese as a basis for concerted action along the lines indicated above.

ARRANGEMENTS FOR NOONDAY SERVICES.

Arrangements are being completed for the Noonday Lenten Services in the Chicago Opera House during the coming Lenten season. The following committees have the plans in charge:

Committee on Speakers: Ven. Archdeacon Toll, Rev. G. C. Stewart, Mr. C. E. Field, Mr. W. R. Stirling, and M. W. S. Powers.

Opera House: the Rev. J. H. Edwards, Mr. Amzi Strong, and Mr. Wm. McHarg.

Music: the Rev. Dr. Page and Mr. E. E. Hooper.

General Arrangements: Messrs. E. W. Stroud, Courtney Barber, T. H. Trenholm.

Finance: Messrs. Joseph Rushton, S. T. Mather, W. G. Hibbard, D. J. Malloy, Secor Cunningham, George Kretzinger, Jr., Percy M. Shepard, Frederick T. West, William Ritchie.

Publicity: Dean Sumner, Mr. Malcolm McDowell.

The programme of speakers will be announced soon.

FROM THE CATHEDRAL CHINESE SUNDAY SCHOOL.

No doubt it will be remembered by the readers of THE LIVING CHURCH that in the early part of last summer announcement was made of Mr. Chung going to China from the Cathedral Chinese Sunday school. Mr. Chung had been a member of the Waters Chinese mission at the Cathedral and as a result of the teaching received there had been baptized and confirmed. Ever since that time he has been a most earnest and enthusiastic Churchman.

Recently Mr. G. W. Waterman, lay reader of the Cathedral staff, who is in charge of the Chinese mission, received his first letter from Mr. Chung. In the letter Mr. Chung tells of his safe return to China, and of the welcome he received. He expresses deep appreciation of the help and teaching received at the mission, and tells how he is continuing the work at home among his friends, who are greatly interested in it. The results of his work are seen in the following paragraph translated from his letter:

Our chapel at Quong Hoi has a good opportunity to sow the seed of the Gospel. Dr. Hagar, the missionary in charge of the district,

came to the chapel last month to celebrate the Holy Communion. My wife and three children were then baptized by him. I bought and sent you twenty copies of Gospel Hymns, and two copies of the New Testament in Chinese, Romanized spelling."

HERE IS CHURCH UNITY!

Speaking of "Church Unity," we cite the following from St. Margaret's Church, Windsor Park, the Rev. Hugh Spencer, priest-in-charge:

"The Rev. Fathers O'Sullivan and Trainer of St. Bride's Roman Catholic Church, and Father O'Reilly of St. Patrick's, were present at the bazaar, also Chief of Police Shippy and Inspector Hunt. Great merriment was caused at the bazaar by the men's hat trimming contest. Father O'Reilly won the first prize, which was a fruit cake from Scrip's Bakery."

UNIQUE CADET CLUB.

St. Peter's Church (the Rev. A. W. Griffin, rector) has, so far as we are able to determine, a unique parish organization in its Cadet Battalion Club. All boys in the neighborhood between the ages of 13 and 19 are eligible for membership. At present there are some fifty boys in the club, who are being drilled in military tactics by Commandant Lieut. Williams. Soon they are to be supplied with army rifles and instructed in the manual of arms. They are also planning to obtain khaki service uniforms at an early date.

Aside from its other obligations as a parish organization, the Young Men's League of St. Peter's has been winning honors on the basket-ball field. The team is made up of men who have had more or less experience on the various college and university teams, and so are a little above the average. Out of seven games played during last November and December they succeeded in winning six by overwhelming scores. The only loss was to Wilson Avenue Y. M. C. A.

NEW PARISH HOUSE AT ST. SIMON'S.

The new parish house of St. Simon's mission is to be dedicated on Thursday evening of this week by Bishop Anderson, assisted by the priest in charge, the Rev. Herbert B. Gwyn. St. Simon's is an outgrowth of St. Peter's, Lake View. The phenomenal expansion of the region to the north called Sheridan Park necessitated the organizing of a mission in that district in October, 1902. The mother church, of which the Rev. Frank DuMoulin was rector, gave the sum of \$500 to aid at the beginning for current expenses, and Mr. W. J. Bryson, its senior warden, \$1,000 as a nucleus of a building fund. This, and the aid of the Board of Missions, has been the only outside help of any amount. A church has been erected, though comprising only a part of the structure planned, and the parish house now adds greatly to the efficiency of the work.

MR. GOODWIN'S WORK AT THE ADVENT.

The Rev. D. Le Baron Goodwin, who has taken up work at the Cathedral, has had a very creditable incumbency of six years at the Church of the Advent, Chicago. He was the first priest appointed to the mission, having taken up work there in 1903 as a student and lay reader; was ordered deacon in the same year and priest in 1904. The first services, which led to the formation of the mission, were held in the fall of 1901. A Sunday school was established by Mr. E. C. Jensen in Temple Hall, a small lodge room. Nothing of a permanent nature was undertaken until Mr. Goodwin was appointed. A lot on Humboldt Boulevard was immediately secured at a cost of \$5,250. Plans for a building were drawn by Mr. Jensen, the superintendent of the Sunday school and of the firm of architects of Jennie, Mundie & Jensen. The cornerstone was laid on January 15, 1906. When the building was about completed a fire started by spontaneous combustion destroyed the chancel, causing a loss of \$2,500. Being insured, the chancel was restored and the building opened by Bishop Anderson July 1, 1906. It is a most attractive and Churchly building, with basement parish rooms. It is steam heated, has a large organ, and is completely furnished. The building cost \$10,000, the ground \$5,250, the furnishings \$2,100, total about \$17,350. There is ample ground for the building of a church on the front of the lot and the present building will make an ideal parish house. The Board of Missions has donated \$2,500 toward the building, and there is a debt of only \$5,500 on the property. The total receipts of the mission last year were \$3,882; thirty-four were presented for confirmation in the past year, bringing the present number of communicants to 216.

The Rev. Mr. Goodwin was presented with a number of gifts upon leaving the Advent, among others being a beautiful gold watch suitably inscribed.

CHICAGO NOTES.

The winter meeting of the West Side and West Suburban Sunday School Institute is to be held at St. Barnabas' Church on Tuesday, January 25th.

The Bishop and Mrs. Anderson are giving some very happy monthly luncheons to the clergy of the diocese at the Episcopal residence. Sixteen of the clergy are invited to each luncheon. Last week Mrs. Anderson entertained a group of the wives of the clergy at luncheon.

On February 3d the meeting of the South Side Sunday School

Institute will be held at St. Bartholomew's Church, Normal Park. The Bishop will be the speaker at the evening session.

Almost every parish in the diocese has a men's club, but Emmanuel Church, La Grange (the Rev. T. B. Foster, rector), has a social club that is unique. Its membership consists of all the adult members of the parish, both men and women. The plan of the club is to further social interests in the parish by holding fortnightly meetings with a short literary or musical programme. From the interest displayed in the project so far, all the members feel confident of its success. The rector and the vestrymen are jointly responsible for the plan.

The choir boys of St. Thomas' Church (the Rev. J. B. Massiah, rector), have recently been presented with new cassocks, imported from England. This gift was a thank-offering from Mrs. Sarah Johnson.

Canon Abbott, the rector-elect of Trinity Church, came to Chicago for the purpose of preaching in that church last Sunday morning, but was met on his arrival with news of his mother's death, and hastened to return at once to Hamilton. Dean De Witt preached in his stead.

On January 3d the 146th organ recital was given at the Church of the Epiphany (the Rev. L. P. McDonald, rector). Mr. Francis Hemington, organist and choirmaster, was assisted by Mr. George Gordon Beck, bass. These recitals have been given for several years twice each month, and are very popular among the musicians of the city. The programmes are arranged so as to be both instructive and entertaining. No admission is charged, a collection being taken to defray expenses.

A number of memorial gifts have recently been received by the Church of the Epiphany. An embroidered festival chasuble was given by Mrs. Geo. E. Shipman. A set of Prayer Books for the chapel was presented by Miss Gorman. Several other parishioners have made their gifts in flowers for the altar.

RENMUS.

"OUR VACANT CHURCHES."

BY AN ITINERANT.

I WANT to write you of a little experience of mine and call it "Our Vacant Churches." One hears and sees so much nowadays from pessimists and magazines regarding "Our Vacant Churches," and the irreligion of the modern Churchman that stay-at-home folk are apt to take them seriously and feel some qualms of misgiving concerning their Mother in the large and wicked cities. I shared in the same opinions and I want to tell you how happily disappointed I was after visiting a number of large churches in Boston and New York.

The Second Sunday after Christmas is an odd day and the Church has not seen fit to mark it as a day of especial prominence. It was a nasty day in Boston, wet and slushy, and I was somewhat surprised to find Emmanuel Church densely crowded. But I justified the crowd on the grounds that Dr. Worcester is quite a public man and it would be no more than natural for his church to be well filled. I felt slightly irritated at having to stand in the aisle until after the Litany, but my irritation passed off shortly and I reflected the mood of the great throng of devout worshippers.

On the evening of the same day, I went to Evensong at the "ritualistic" Church of the Advent, and opened my eyes in surprise at the packed pews and sea of worshipping heads where I had expected to find only rows and rows of vacant seats and a faint effort at worship from a few scattered persons, mostly women. But the men were in the majority. I was very late, the service had begun nearly an hour before, yet the entire congregation remained during the hour succeeding my arrival. And they worshipped with vim and faith, heartily and with happy voices. The scare articles of the magazines began to fade and turn in my mind from unpleasant truths to happy lies, and I sang the Recessional hymn with faith and thanksgiving.

It took me a week to digest the Boston blow, and in the mean time I arrived in New York. On Sunday morning, the First Sunday after the Epiphany, and no remarkable feast, I made my way to the great St. Bartholomew's Church and stood at the door awaiting a friend. The friend was late, but I did not grow weary, for the streams of men and women flowing into the church interested me and my thoughts were busy with the idea of "Our Vacant Churches."

When my friend at last arrived, the church was too crowded for us to hope to get in. We walked as rapidly as possible to the huge Church of St. Mary the Virgin, a church in disrepute among good Low Churchmen because of its Catholic customs. Here, thought I, there can be no difficulty in getting a seat. There was. We were crowded into an already packed pew. I was unable to attend to the sermon

on account of the confusion of streams of people pouring into the church. "Our Vacant Churches" again stood out as a jolly joke.

In the afternoon the crypt of the Cathedral of St. John the Divine was jammed to the utmost with eager, devout people responding heartily and worshipping with every evidence of a happy and satisfied faith in their Mother. And again in the evening the large seating capacity of quiet and staid old Grace Church was taxed to the last inch.

These crowds of devout people attending faithfully several churches in two large cities and at different hours on two successive Sundays, not only made me laugh at "Our Vacant Churches," but mightily reassured me that the only old wives' fables were those of them who endeavor to make people believe Catholic principles to be such. For people do not crowd to church to worship myths, or to lend their sanction and give their substance to them. But one more point I wish to make doubly sure. I asked if the churches were always so well filled, if the congregations seemed always so devout and glad with their religion (this of a Churchman); and I received the reply that it was usually so, that one rarely went to church without finding the congregation large. I was glad to hear this, but I thought the opinion of an outsider would be unique. I put the same question to a Christian Scientist, so-called, and the answer was: "The Episcopal churches are always well attended; at least I have never been to one in New York that wasn't."

Very truly yours,

P. B. C.

BLUE MONDAY MUSINGS.

(Continued from page 374.)

were being produced by Hating the Irish and by Keeping up that Name. He asked whether a Name that Made Men think they were Not what they Were, and Were what they were Not, was the Best kind of Name to Have. And many other Questions he Asked.

But instead of Answering, they all Jumped on that Boy and called him Naughty Names. And Some said only the Thin boys Wanted to Change and the Fat Boys were much Wiser. [N.B.—It was a very Fat Boy who said that.]

And Some said a Name didn't Make any Difference anyhow, so long as they really Loved all Men.

And Some said they Must Keep on Calling that Name just as Long as there were any Irish to Hate.

And Some said it was a Dear, Good old Name, and Their Grandmamas thought it Sounded Pretty.

And Some said They Couldn't Change their Name Anyhow, because the Policeman would Carry off their Door Mat if they Did.

And Some said they would Change the Name sometime, but not yet.

But the Boy who Did not Clap found that the Bold Boy who had been in the Irish Settlement had Quietly Taken down his Sign, "Hate-the-Irish Club," and had Put up Another.

And the Boy who had Been in Chinatown had taken down his Sign and had Put up Another.

And the Boy who had been among the Japs had taken down his Sign and had Put up Another.

And Most of the Boys Seemed not to Like the Name.

And the Boy who Did not Clap thought They had Better find Another Name.

But the Others Insisted that he must be an Irishizer, and a Paddy in Disguise, and some More Things.

And they Continued to Sigh because all Men would not Come into Their Club, to Love all Men.

But they Would not Change its Name.

And there are Others.

BECAUSE this eye has not pierced the veil; because this ear has not heard the swelling harmonies of heaven; because these hands have not stretched across the grave and felt of the resurrection body, bared it on a table, dissected it with a scalpel, reduced it with an acid, are we to be so foolish and insane as to distrust the evidence which, apart from sense, fairly thunders to our reason an everlasting Yea? God forbid. . . . Blessed are we if we found our philosophy on something higher than eardrums, touch terminals, and retinas! Through the intuitive reason, through the discoverable capacities of mind and heart, through analogies from nature, through the declarations of revelation we may reach to the philosophic conviction which I will maintain is as great as a scientific demonstration of the certainty of a future life.—EDWIN W. BRIDGER.

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

By THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

IV.—SUCCESSIVE FORMS OF EPISCOPAL CONSECRATION IN THE CHURCH OF SWEDEN. THE ORDINAL OF 1881.

THE changes from 1809 are not so numerous but that they may very briefly be noted. The word *inställa* is still used to describe the service. The preliminary rubric prescribes that the assistants shall stand, if priests, outside, and if Bishops inside the altar rail. Besides the cope they are to carry in "the other episcopal insignia." All apparently are to wear chasubles. And the word *inviga* is used in the closing part of the long rubric as the precise equivalent of *inställa*.

After the opening hymn, the Archbishop uses the invocation, "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

"The opening prayer returns to the shorter form in use in 1571. To the Holy Scriptures read add St. John 21: 15-17; Ephes. 4: 10-12, and substitute St. Luke 12: 42-44, 48, for vv. 37, 38 of the same chapter.

The Archbishop concludes his admonition with the words: "The Church of Jesus Christ expects of thee, that thou wilt fight the good fight of faith, lay hold of eternal life, and witness a good confession."

"The Apostles' Creed is recited by the new Bishop with the words '*en helig allmännelig Kyrka*,' '*allmännelig*' being the Swedish word for universal.

"The examination is somewhat different. The second question is changed to, 'Wilt thou endeavor thyself that this office may be executed by thee in every way rightly and worthily, to the honor of God, and the salvation of souls?'

"The third question is replaced by: 'Wilt thou always continue in God's pure word, flee all false and heretical doctrine, and give careful heed that Jesus Christ be rightly preached according to God's word, and the Holy Sacraments administered according to His institution?'

"(The two following questions have altered the words but not the sense.)

"The sentence of delivery is: 'God Almighty strengthen and help thee to keep all this. And according to the authority which is entrusted to me on God's behalf by His Church for this purpose, I commit to thee herewith the Bishop's office in N. N. Diocese, in the Name,' etc.

"[All kneel down, and the choir, softly accompanied by the organ, sings Psalm 132, 'O du Helge Ande! Kom.'

"O Thou Holy Ghost, come in to us. Abide with grace and peace in the hearts of Thy faithful. Kindle and maintain there the living flame of Thy love, Thou who unitest with concord the people of every land and tongue, Hallelujah, Hallelujah!'

"[During the singing the Archbishop delivers to him who is installed, first the King's Commission, and then the Bishop's cross, which he hangs on his breast. Thereupon the assistants put the cope on the Bishop, and the Archbishop delivers him the pastoral staff. At the end of the song the Archbishop and assistants lay their hands on the Bishop's head, and the Archbishop prays:

"Our Father."

"[Then the mitre is put on, and when this is done, the Archbishop ascends again to the altar and says:

"Let us pray."

"[Then he turns to the altar and reads the following prayer:

"We thank Thee, Almighty God, merciful Father, that Thou of Thine endless love hast given us Thine only begotten Son Jesus Christ for a Saviour, who after He had redeemed us by His death, and had ascended up above all heavens, hath richly poured forth His gifts over men, and for the edifying of His Church, set some to be Apostles, some prophets, some evangelists, some pastors and teachers; and we pray Thee, grant this Thy servant who is now set to have oversight in the Church Thy Holy Spirit, that he may always be ready to the gospel of peace, and use the office which is given him, not to pull down but to build up, not to harm but to help. Let him not neglect the gift which is in him, but be instant to pray, establish Thy Word, and read, exhort, and teach. Let him through honor and dishonor, through evil report and good report, in all things show himself as Thy servant, in great patience, in labor, in watching, in fasting, in pureness, in wisdom, in long-suffering, in gentleness, in the Holy Ghost, in an unfeigned love, in the word of truth, in the power of God, by the armor of righteousness on the right and on the left; so that he as a faithful and wise servant, who has fed his household in due season, may at last attain eternal joy; through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, one God, from eternity to eternity. Amen."

The usual blessing is then given. And a psalm is sung while the procession returns to the vestry.

Comment. From Dr. Pusey's day, English writers have

objected to the mention of the King's Commission or *Fullmakt* in the ordinal senior to this. These Swedes do not recognize that these strictures could be made with any proper understanding of their forms, but they have met the objection and removed any reason for it in this ordinal. The last prayer is only slightly altered from the English Prayer Book. Among the new Scriptures is also one of the gospels from the English Consecration service.

The oath several times referred to was repealed in 1884. The ordinal of 1894 is the same as above, only minus the oath.

After opportunity of free intercourse with many prominent scholars in Sweden I am able to say that they are conscious of no break or alteration in the intention of their Church. There stands their unchanged Church law. They deny that the Book of Concord, or the Smalkald Articles, were ever coördinate authority with their older symbols; their own law has governed. They first determined at Westerås not to make a new sort of bishops or superintendents, but to retain them, though deprived of civil pomp and state. And they determined before Laurentius Petri died, and have always maintained, in law and fact, that Bishops should be *elected*, that they should be *confirmed*, and *consecrated* by a bishop or bishops, through prayer and the laying-on of hands.

In concluding, I would recite that I have heard, but looked in vain for evidence in Sweden, that the pontifical used there before the Reformation was very simple. I have, however, some evidence from Norway, which was for a hundred years before Gustavus Vasa's time combined with Sweden (at least during most of that period) through the Calmar Union. Bishop Bang, the present Lutheran Bishop of Christiania, gives the following description of a pre-Reformation consecration. (I am uncertain about one unimportant word. Type apparently broken.)

[TRANSLATION FROM THE NORWEGIAN.]

"The Archbishop came before the altar accompanied by his assistants. The one to be ordained presented himself before him with a Bishop on each side. The Introit and verse were sung, then *Kyrie Eleison*, and then the Archbishop began the *Great Gloria*, whereupon the Mass was interrupted and the ordination act begun. The Ordinator took the Book of the Gospels and laid it, first open, then closed, on the head of the ordinand, in which position it was held by the two assisting Bishops. The Archbishop then sprinkled the ordinand with holy water, laid his hand on his head, and repeated a long ordination prayer, in which he called upon God, who had appointed the episcopal office, and in the Old Covenant had bidden Moses to clothe Aaron with the High Priestly garment, that He would grant His servant steadfastness in faith and purity in love, and supply him with all the qualities and gifts which his office required. Thereafter he anointed his hands and head during suitable prayers, whereupon the Archbishop delivered him the pastoral staff and put the Bishop's ring on the fourth finger of his right hand. Vested with the episcopal insignia he was now placed upon the episcopal throne during the longer prayer, whereupon the consecration ended with a blessing over the ordained Bishop."—*Udsigt over den Norske Kirkes Historie under Katholicismen*, p. 159.

If Bishop Bang's account is a fair one, the Swedish practice has cut out little but the unction and the use of the Bible. Unction was used until Upsala möte, but neither that nor the laying the Bible on the candidate's head seems important. The Scandinavian rites came largely from England, and several English Pontificals do not even contain the words, "Receive the Holy Ghost." It might easily, therefore, have been absent in the Swedish rite. However, there is not much proof. I could find no old Pontificals in Sweden.

MAGAZINES and newspapers admitted to their pages during the (past) year some of the hardest attacks upon organized Christianity, and at the same time they secured, through their own efforts more news concerning Christianity, concerning Christian missions, and concerning religious education, than had been usual in other years. The change is favorable, for attacks are better than silence. To answer the attacks, not in kind but by giving facts, some religious bodies have, during the year, formed committees whose business it is to watch magazine and daily newspaper columns, especially for letters to editors, and give careful data in courteous form in reply to fault-finders and others. The line of work, a new one, has been extended considerably during the year. Regarding the many doleful statements made to the effect that Christian Churches are failing, it must be remembered that these have been made always. The facts stand out that the Church to-day is more aggressive, more awake to its mission, more liberal in its influence than ever before. In 1800, only one out of each sixteen was a church member. To-day one out of every three is a member.—*Christian Observer*.

SOMETHING ABOUT MIRACLES.*

BY THE REV. PAUL STERLING,
Rector of Trinity Church, Melrose, Mass.

THE subject of this paper is "Something About Miracles"; not "miracles," but something about or relating thereto. This qualification may serve to account for the omission of things which some would like to have included whenever miracles are spoken of.

Several weeks ago a well-known clergyman of our Church preached a sermon on "Religion and Miracle," in which, to quote the newspaper report, "While not raising the question as to whether miracles really happened, he insisted that they are of no evidential or spiritual value, and that the essential disclosure of God is to be found in common life, not in miracles." This I understand to be similar to the position taken by Dr. Gordon in his recent book.

This view is of the nature of an evasion of all discussion as to the reality of the miraculous occurrences recorded in the Bible, since if it be correct, the value of Christianity is in no way affected by either the truth or the falsity of the records in question. The argument is by no means a new one, though it is quite interesting to note its revival at the present time. It was originally evolved to parry the scientific attack upon Christianity which was in vogue from the days of Hume to those of Huxley. It is now, however, out of date, and I am surprised and disappointed to find gentlemen resorting to it who have no excuse for being behind the times in which they live. It may be that one speaking as I intend to will encounter more severe criticism than that to which they subject themselves, even though what I shall say be directly opposed to their position; but there is the satisfaction of knowing that it is in keeping with both the Bible and that extraordinary widening of human knowledge which has characterized the opening of the twentieth century.

To begin with one or two matters of detail, one must most emphatically object to any statement to the effect that our Lord's miracles and those of the apostles, and the patristic miracles, if one were going so far, were, or are, without evidential value. He is a stupid reader of the New Testament who can fail to see that had our Lord not performed His miracles, particularly those attending His own death and resurrection, He would have attracted no noteworthy attention to Himself, and that there would then have been no Christianity. And not only that, but we cannot understand our Lord or His teachings without making a very careful study of His miracles and of everything connected with them. They are the keynote of His ministry and of the revelation it embodied. No study is more fascinating, instructive, and inspiring than that to which I can refer only in these passing words.

Furthermore, in the record of what our Lord did for His contemporaries and of what He committed to the apostles for the use of future ages, we have the only means by which we in this present day can scientifically verify His history. To quote a few words from Thomas Jay Hudson, to whom the world is greatly indebted in this connection:

"It is a singular fact in the history of the Christian religion that the circumstances and events in the life of Christ which have been the greatest stumbling-blocks of scientific skepticism for eighteen centuries, are in this last quarter of the nineteenth century found to be the only facts in his history which can be scientifically verified. The most potent assaults of skepticism have been made upon the records of his physical manifestations. Thousands who would have accepted without question the fact of his spiritual supremacy, who admire his code of morals, and reverence his exalted character, have derisively rejected the story of his miracles, and have ended in total skepticism. Fortunately for the Christian Church and for humanity, the scientific investigations of the last quarter of the nineteenth century have revealed the fact that the so-called miracles of Christ can be experimentally reproduced. Moreover the laws which governed the production of his phenomena are beginning to be understood, and some of the most important of them have been definitely formulated and have been incorporated into the great body of modern science. Since this has been done it has been suddenly remembered that Jesus himself never claimed to perform his work outside of natural law. On the contrary, he not only taught his apostles how to reproduce his phenomena, but proclaimed to the world the essential conditions of their reproduction, and declared in so many words that those who observed those conditions should be able to do even greater works than he had done. Modern science has rediscovered the art of doing those works. Therefore science

has no longer a right to discredit his history, because it has abundant evidence of its veracity in the fact that he minutely observed all the conditions that modern science has discovered to be necessary for the successful reproduction of his phenomena."

These ideas were first formulated in the early nineties, and have since been verified by an ever widening and deepening stream of corroborative evidence. It is for this reason that I wonder when a man advances the ideas to which I referred as I began, and I feel inclined to say to him, exactly as our Lord used the words to Nicodemus, "Art thou a master of Israel and knowest not these things?" But this is aside from the main question, for I had decided upon my subject before I had come in contact with these, which I must characterize in our time as peculiar views.

I suppose that miracles have been defined as violations of natural law; freaky, unrelated events; but I suppose also that the thoughtful have by common consent now agreed that there can be nothing that is unrelated and that miracle is better defined as being the superseding of force as known, by force not known or understood. Things that are done we know not how are miraculous, but we do not doubt that any one who knows how and has the ability to use his knowledge can do them. The rising of the sun is a miracle until its law is understood. Every great achievement effected by means of new knowledge is essentially miraculous, and ceases to be so only when the new thing enters into the common life of man. From this point of view it is seen that the miraculous is anything but unimportant. On the contrary, it is the very condition of human progress and of that larger knowledge of God which comes of the larger knowledge of His creation.

But perhaps the word miraculous is more familiarly associated with those effects which are produced upon matter, particularly matter inhabited by human life; by those unseen and presumably immaterial agencies called spiritual, mental, magnetic, or what you will. The miracles of the Bible and the early Church are largely of this class, as are also those of to-day, including not only the miracles of healing but the mysterious effects of levitation, materialization, and the like, which are now under scientific investigation and concerning which the final judgment is not ready. These things are not yet well understood. Even the simplest and the easiest are mysterious. We wonder at them, but we do not doubt that they are the effects of the operation of causes which will sometime be fully understood. It may be, however, that we shall never know more here than that there is a potent something which responds unflinchingly to the demand of faith, as our Lord said it would. Faith is the most subtle and potent force known to man. It may be that I shall be able to show where we have hints that its largest and most definite use is appreciably near.

As things are with us, we are very limited in our means of exercising our faculties. I suppose that everyone has at some time tried to grasp the idea of the boundlessness of space, the space beyond the confines of the material universe, and, possibly with some sense of a danger to the mind in such a quest, has given it up as hopeless. Nor are we at much greater advantage when we come to consider the known facts of the universe. Our men of science can make calculations and we can read their figures, but they mean little to the imagination, or imaging power of the mind. One of the simplest facts of the universe of immensities is that a ray of light traveling at the rate of 192,600 miles per second requires three years and seven months to reach the earth from the nearest fixed star. At the other extreme is the fact that light which is reaching the earth from nebulae visible beyond the Milky Way started on its journey 700,000 years ago. That the number of suns known to astronomy, each presumably served by its retinue of planets, is "400,000,000," doubtless representing an immense variety of states of development," is another fact that lies beyond our comprehension. We contemplate the stupendous miracle of the heavenly bodies, rushing and whirling, incalculable in mass and momentum, inconceivable in speed, yet so delicately poised, obedient to forces so fine, that while we may give them names we cannot even guess at their origin or nature, and which act across illimitable distances and without appreciable media.

Looking in the other direction we are confronted by mysteries no less stupendous in the busy, teeming, struggling universe, the outer fringes of which the microscope reveals, and the character of which we are able to determine only by reasoning processes. In the face of these things, how strange it is for intelligent men to maintain that God can be known only through the things which come within the range of our imperfect senses,

* Read before the Clerical Club, Boston, December 27, 1909, and published by request of that organization.

and that anything caused by means lying without that range must, however well attested as to the facts, either be ignored as inapplicable to life or rejected as incredible! How unhistoric it is to insist upon the exclusiveness of the average experience and a dead level of human life, and how stupid life would be if the exceptional were not in fact always helping the average and ordinary up to its higher plane!

What is the content of space, of the void which is outside the confines of the atmosphere of the heavenly bodies, and which the heavenly bodies themselves inhabit without displacing? Scientists agree that phenomena can be explained only on the supposition that all space is permeated by the ether, which is considered to be the "seat of the great forces, as light, heat, radiant electricity, and above all of gravity, whence are derived the mechanics of the world and the march of the stars." While it is impossible to determine the nature of the ether, it is certain that it is not a form of matter, as for instance an extremely attenuated gas. Having none of the properties of matter, it must be regarded as immaterial; an immaterial substance. Its nature is a mystery and its effects are essentially miraculous. It is as near to nothingness as can be imagined, yet it is "the first source and the ultimate end of all things, the substratum of the worlds and of all beings moving on their surface."

It is the established conclusion of science, in other words the only supposition on which things can be accounted for, that the ions which compose the atoms which constitute the ultimate elements of matter, are "rotating particles formed of vortices of ether, which by reason of the extreme rapidity of their motion, which is that of light, possess an enormous kinetic energy," or the energy which is generated by motion. "Matter owes its rigidity probably only to the rapid motion of its elements." An experiment described by Le Bon, made in hydro-electric factories, illustrates this: "A column of liquid only two centimeters in diameter, or about half an inch, falling through a tube of the height of five hundred meters, cannot be broken into by the violent blow of a sabre, the arm being stopped as by a wall when it arrives at the surface of the liquid." With added velocity the resistance is proportionately increased. "Give," says Le Bon, "to the column of water the form of a vortex ring and we have an image of the particles of matter and an explanation of its rigidity. This enables us to understand how the immaterial ether, when transformed into small vortex rings animated by sufficient velocity, may become very material. It will also be understood that if these movements were stopped, matter would instantaneously vanish by returning to the ether," or the nothingness.

Although that would be miraculous, and in the view of some, not to be accounted of, we shall see that it is what is happening all the time. The very basis of physics is the acceptance of the miraculous, or the action of unknown forces, belief in which the existence of the facts makes necessary. Science has the sense, instead of denying facts on account of their unknown origin, to acknowledge the forces which must have produced them as necessarily existent.

We have all, doubtless, had to study physics in our day, the physics of which the crowning achievement was the supposed establishment of the laws of the indestructibility of matter and the conservation of energy, and which is the bulwark of the skepticism regarding miracles which we are most justly criticizing. It was also the parent of materialism in belief, the belief in the eternity of matter. But that physics has gone by. The discoveries in this most remarkable age, particularly those of radio-activity and radium, which is but the most radio-active body known, have proved its death-blow. There is henceforth a new point of view.

For my science in this part of my paper I am following those most interesting books of Dr. Gustave Le Bon, *The Evolution of Matter* and *The Evolution of Forces*, partly as being representative of the new physics, but especially because of the new knowledge they impart on most important subjects. I do not, however, wish to misrepresent Dr. Le Bon. He is not a theological writer, nor does he seem to have much regard for theology. He is not a materialist, nor yet a spiritualist in either sense of that word. He shares none of the enthusiasm of Crooks, Lombroso, Lodge, and Flammarion for psychic phenomena. As against Darwinism he declares himself in favor of the theory of "abrupt mutations." Tracing matter from nothing to nothing again, he can ascribe its origin only to "forces unknown to us." His shrinking from the idea of a Supreme Being seems to arise from the feeling that it builds an impenetra-

ble wall across the path of knowledge, and he will have none of it, for he believes that no mystery lies beyond the power of the human mind ultimately to solve. This, however, is his speculative idiosyncrasy.

For us the interest is not in his speculations but in the facts which he has scientifically established, in doing which he has on the part of science performed a service to religion which goes far to atone for all the ills that science tried to work upon it, particularly in this matter of the miracles.

Le Bon has shown by exhaustive experiments that matter is not only not indestructible but that it is constantly being dematerialized, and not only that, but that it can be materialized, made matter from that which is not matter, at least long enough to be photographed. There was a time, then, when matter was originated, when the motion of the vortex rings of ether commenced, and the energy, which science now teaches is the sole constituent of matter, was called into being. The original impulse by which the ether was set in motion, so as to form the atoms of the various gases destined to be condensed into the fluids and solids of the universe, is ascribed by Le Bon, as I have said, to "forces unknown." A Force is required which, dwelling in but reigning over the nothingness, shall in it generate pure energy, which, working according to the law imposed upon it, shall produce the myriad wonders of creation. What possible Force can meet these requirements save the Omnipotent Will of the Omniscient God! Le Bon notes the similarity of his conclusions with the teachings of ancient legends, as he calls them. It does not occur to him to ask how those same legends came to be so prophetic, but it does occur to us, and there is supreme satisfaction to us in the thought that almost the latest word of science is its corroboration of the record of the most stupendous of all miracles, the creation of the universe out of nothing, as preserved in the first verse of Genesis, where we are told that God summoned the world from the void by the word of His power.

But this is not all. The existence and activity of "powers unknown to us" in the nothingness, outside of and independent of matter, yet its lord and master, forces us to recognize a plane of being which is outside of and yet superior to the material. We have always believed in this, but it is passing strange that our belief should be thus approved by the greatest triumphs of scientific research.

But now to return a little for the sake of being a little more explicit. The old physics regarded the universe as composed of two constant elements, matter and force, which, however they might vary in their forms or states, never had in all eternity and never would in all eternity vary in mass or quantity. The new physics, on the authority of exhaustive experiments, teaches that matter is constantly disintegrating and ceasing to be matter. By virtue of the process known as radio-activity, it is unceasingly giving off its atoms, which transfer the great rapidity of their revolutions to the ether in the form of vibrations, which according to their rapidity become the forces of nature, light, heat, and electricity. As these vibrations die away the atoms lose their identity, and "matter and energy have returned to the nothingness of things, as the wave in the ocean," as it ceases to undulate, loses its identity.

It is needless to say that this process is incalculably slow, radium itself apparently lasting indefinitely while giving off forces at astonishing rates and in astonishing quantities. But the end need not necessarily be as gradual as this implies. Radium represents the first stage of the old age of matter, which, says Le Bon, "probably precedes another and more rapid period of dissociation capable of producing their final explosion, which theoretical considerations find a solid support in the sudden appearances and disappearances of stars. The explosion of a world which produces them reveals to us, perhaps, how the universes perish when they become old. . . . Hardly a year passes that some such phenomena is not observed." I would like to quote a little more:

"During the accumulations of the ages unknown to history, the millions of stars with which space is peopled must have begun or ended cycles of evolution analogous to that pursued by our globe. Worlds peopled like ours, covered with flourishing cities, filled with the marvels of science and the arts, must have emerged from eternal night and returned thereto without leaving a trace behind them. The pale nebulae with shadowy forms represent perhaps the last vestiges of worlds about to vanish into nothing or to become the nuclei of a new universe."

Birth, life, death, resurrection—that is the divine process. The remarkable part of it is, so far as our present purpose is concerned, that science thus by its definite conclusions and by

its vision of the things which lie beyond the reach of its investigations, confirms that in Scripture which has been most scouted by the materializing and the rationalizing, namely, its prophecy of the end, when this present world shall be destroyed and a new heaven and a new earth wherein dwelleth righteousness shall take its place. That will be the final miracle of this dispensation, the negation of all known law, but yet a manifestation of supreme law; or, if you prefer, of the will of God, who having called the world into being, will then bid it retire to its rest. But this is very far from being all, though I must hasten to conclude. The amount of force stored up in matter and which is thrown off as light, heat, and electricity in the process of radio-activity is demonstrably very great. It is known as intra-atomic energy, as distinguished from molecular energy, which generates the sort of forces classed as cohesion, affinity, and chemical combination. Intra-atomic energy is a new discovery growing out of the study of radio-activity. Estimates based on adequate experiments show that in every cubic gram of any matter is stored energy equal to a quantity of coal of the market value of \$14,000 as employed in existing processes.

One aspect of the subject is exceedingly suggestive, especially when it is considered together with things that are familiar to many in other connections. It has been shown that breath contains radio-active particles. On this fact, Le Bon bases the belief that the increased energy in living beings caused by excitants is the effect of intra-atomic energy released by their action. In normal conditions, he says, the forces manifested by living beings have their origin in the chemical energies that come from food, but in unusual conditions produced by excitants, intra-atomic energies are released and the output of force is greatly increased. While I cannot stop to discuss this now, I cannot leave it without suggesting that there are mental and spiritual excitants far more potent than medical stimulants and that we have thus indicated a practically unbounded source of power within the living being.

For various reasons, therefore, the great practical problem that now confronts the human race is how to liberate, control, and direct intra-atomic energy. When it shall have been solved, the greatest revolution known to human history will have been accomplished.

In closing I am going to express an opinion which will appeal chiefly to those who are more or less familiar with the line of investigation that it has been my own privilege to follow for ten years past. The sphere of intra-atomic energy is matter in the state which is nearest to that nothingness from which it was called by the power of the word of God. It is not unreasonable to suppose that He who created man in His own spiritual likeness imparted to him something akin, at least, to His own creative attributes. Now my feeling is that when intra-atomic energy shall be so understood that we can deliberately direct and use it, it will be found that in some of its stages, at least, it is under the control of mind, that the human will has always done much by means of it, and that it will be found to explain many hitherto incomprehensible things, which, being incomprehensible, have either been denied, disregarded, or made foolish uses of; and that it will be found to explain those miracles of Christ, like the stilling of the tempest and His walking on the water, which are not accountable for by the laws of mind as at present understood.

The definition of miracles as violations of the laws of nature is the invention of the modern spirit of denial which recognizes only that as possible which proceeds from sensible causes. This is not the definition of the Bible, which points to causes which, while unknown, are represented as unailing to the demand of faith. There are enough things done to-day which depend for their accomplishment upon faith in results following from causes with which they have no appreciable connection, to make the intelligent wait or seek for knowledge rather than stupidly deny that which they do not understand, simply because they do not understand it. It is becoming more and more evident that there are as yet unknown forces subject to the spirit of man. This is the present testimony of scientific men of the highest standing, to say nothing of people who merely do things. It is also just what our Lord taught; only He showed men how to use those forces. To leave this out of the Gospel is to emasculate it. That this is so commonly done is perhaps the reason why the Bible and the Church mean so little to many, except as objects of idle theorizing.

NOTE. I have been asked to mention a few books that might be helpful to any who desire to read along the general lines of the foregoing paper. The works of Thomas Jay Hud-

son, beginning with the *Law of Psychic Phenomena*; Hereward Carrington, *The Coming Science*; Sir Oliver Lodge, *Survival of Man, and Science and Immortality*; Myers, *Human Personality*; Thompson, *Brain and Personality* and *The Nature of Man*; the two books of Le Bon, much quoted above; Powell, *The Emmanuel Movement in a New England Town*; the works of Boris Sidis and of Osgood Mason. The literature of the new science is growing rapidly and many more writers might be mentioned, but I think that any one reading these will get a fair idea of it. I am sure also that one upon whom "the Faith once delivered to the saints" has a firm hold will be able to interpret and apply the new knowledge most satisfactorily to himself and helpfully in his work. Another thing to be considered is that among all classes of the laity these books are most eagerly sought for.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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North American Building, Philadelphia

APROPOS of the annual meeting of the Christian Social Union to be held in Trenton, Wednesday, April 13th, the Rt. Rev. Daniel S. Tuttle, D.D., LL.D., Bishop of Missouri (and Presiding Bishop of the Church), has written to the president of the Christian Social Union the following letter:

"Faith and hope and love are the three great Christian virtues. Christian Social Service, I am sure, seeks to engender and nourish and strengthen them all. I humbly invoke God's guidance and blessing upon your Christian Social Union and upon your annual meeting in Trenton in April next."

THE BOSTON ELECTION.

Boston's bitter and hard fought mayoralty election has terminated in the choice of John F. Fitzgerald, a former mayor, by a majority of 1,223 over his nearest opponent, James J. Storrow, until recently president of the Chamber of Commerce and chairman of the school board. Fitzgerald's vote was 46,968 and Mr. Storrow's 45,745. Fitzgerald will be the first mayor under the new Boston plan, which is a modification of the commission form of municipal government. He will serve for four years unless recalled at the end of the second year of his term. His powers have been greatly increased, and if he serves the full four years he will control \$100,000,000. Under the new charter he discharges functions similar to those discharged by the New York Board of Estimate and Apportionment in that he is charged with the preparation of the budget, Section 3 of the charter reading: "All appropriations other than those for school purposes to be met from taxes revenue, or any source other than loans, shall originate with the mayor, who shall submit to the council the annual budget of the current expense of the city accounting and may submit thereafter supplementary budgets until such a time as the tax rate for the year shall have been fixed." The great power of the mayor over finances and the city's employees is safeguarded on the one hand by stringent civil service provisions with a separate and independent review on the part of the state civil service commission so far as the heads of the departments are concerned, and on the other hand by the existence of a finance commission appointed by the governor of the state.

Fitzgerald's former administration was marked by many scandals which were investigated, proved, and reported upon by the original finance commission, which was mainly responsible for the new charter. The election was the first conducted on the non-partisan basis. It so happened that both Fitzgerald and his nearest opponent, Mr. Storrow, were Democrats in national politics. The fact that Hibbard, who had been the Republican mayor and who two years ago received 38,000 votes, received this year only 1,783 would indicate that Boston had greatly increased the number of its voters who were willing to disregard national party lines in municipal elections. Indeed the large vote given to Mr. Storrow must be construed as striking evidence of the growth of the independent sentiment in Boston. This fact, and the further fact that the council (of nine) seems to be in the hands of men who represent the progressive elements in the city, furnish the encouraging features of the situation.

Mr. Storrow represented the elements that were interested

in a new Boston, but unfortunately the impression was created by his own advocates, and naturally fostered by his opponents, that he was a very superior person and represented a "caste" rather than the common people. Fitzgerald, on the other hand, claimed to be the people's friend. As the *Philadelphia Ledger* pointed out:

"This is probably the real secret of the failure of the reform campaign. There was too much assumption of superior virtue. If we insist prematurely on separating the sheep from the goats, the goats are very likely to outvote the sheep. Fitzgerald, in all probability, is not nearly so black as he is painted. He is evidently an able man; but elected by a small purality and with an antagonistic council, he seems less likely to do any harm than to fail in positive accomplishment. For this reason, and because he is not really in sympathy with the purposes of the new system, the Boston experiment does not start upon the most hopeful basis."

ACADEMIC ADVICE.

What a difference it makes on whose side the college professors are! When they are with "our" side they are gentlemen and scholars, but when they are against us they are mollycoddles and theorists. The following excerpt is from the *Buffalo Courier*, an anti-Hughes paper, and I think owned by the notorious "Bill" Connors, the chairman of the New York State Democratic committee. Connors has never been suspected of any failing for the college professors, but when they support his arguments they assume a new dignity in his eyes:

"Some time ago President Schurman of Cornell University, President Butler of Columbia University, former president Seth Low of Columbia, and Chancellor Day of Syracuse University, expressed strong doubts as to the advisability of adopting a direct primary system of making party nominations in this state. And now comes Charles W. Eliot, president *emeritus* of Harvard University, with a compact and vigorous statement of reasons why Massachusetts has refused to favor the direct primary. The reasons given by this distinguished educator and reformer are: 'First, nobody liked the direct primary system—nobody thought it was a good system. Secondly, it was expensive. Thirdly, it afforded the public no means of resisting the bosses. Fourthly, it afforded no means of preventing activity of the machine; indeed, it strengthened the hold of the machine on the party.'

"How do the Hughes idolaters account for the fact that the above named university presidents practically concur in their views on this subject? It is a fact that cannot with good reason be lightly regarded.

"And is it not calculated somewhat to shake the faith of those who jumped to conclusions about giving due consideration to the probable operation of the proposed Hughes scheme in a state like New York?"

CHICAGO'S CHIEF OF POLICE.

Col. LeRoy T. Stewart, Chicago's new chief of police, according to the Chicago Citizens' Association, being untrammelled by previous affiliations with any police clique or ring, has already imparted new life and effectiveness to the force under his command. This has been extremely refreshing to observers like the association, who had come to regard the city's police force as almost hopelessly demoralized.

His sweeping orders in behalf of decency—for the elimination of red lights and other advertisements of vice; the prosecution as vagrants of the male degenerates who subsist on the earnings of unfortunate women; the exclusion of all persons under the age of eighteen from the segregated districts; for stopping the harboring of women in saloons; the abolition of male management of disreputable resorts; and the exclusion of such resorts from car-line streets—will, if persistently enforced, accomplish wonders in redeeming Chicago from the stigma due to police toleration of the open and shameless flaunting of vice. But he can strike a supreme blow in behalf of decency, the Citizens' Association points out in its annual report, by divorcing the social evil from the liquor traffic. This can be accomplished by putting a stop to the illegal sale of liquor in houses of ill-fame, as was done in Pittsburgh under Mayor Guthrie's administration. This enforcement of law will not only largely reduce the number of such resorts, but will mitigate those which remain. By putting a stop to the granting of special favors; by holding each patrolman responsible for conditions on his beat; and by forcing the disbandment of the organization within the police department which has for years hired lawyers to defend policemen called before the trial board, Chief Stewart can greatly better police conditions in Chicago.

A COLLEGE PROFESSOR AND A POLITICIAN.

Alderman Merriam, chairman of the Chicago Councilmanic commission on municipal expenditures, continues, according to the *Chicago News*, to be a puzzle to the old-style politicians who persist in looking for hidden motives to explain the activities of every man holding public office.

Mr. Merriam is professor of political science in the University of Chicago. He fitted himself for that position by careful scientific training covering a long period of time. After being graduated from an Iowa college he took a post-graduate course in Columbia University. Then he went abroad, studying governmental problems, especially in Germany. Prof. Merriam has not confined himself to books, but has endeavored to familiarize himself with conditions as they actually exist in the field of practical politics. As a member of the Executive committee of the National Municipal League he is coöperating in the national work for municipal improvement. In the Chicago charter convention and later as secretary of the harbor commission he demonstrated his capacity for dealing in a practical way with problems of municipal government. In both positions he served without salary. When an opportunity came to him to enter the city council he accepted it, retaining at the same time his position at the university. Now he is conducting an investigation that seems likely to have far-reaching results.

RECREATION PARK OPENED BY CHICAGO FIRM.

A departure of considerable interest is the purchase by Montgomery Ward & Co., the great mail order house in Chicago, of ground near its new building for a recreation park and playground for its 3,000 employees. There are also to be study-room buildings in connection with the plan. One of the officials of the company in speaking of the plans said: "We are going to fit up the vacant property just secured for a play and recreation ground. We have felt the necessity for such a spot for a long time. Our house is in the center of a greatly congested district and there is no place for our people to get a good breathing spot." May more of our great concerns appreciate their duty and obligation to their employees, and provide "good breathing spots"!

AMERICAN IMMIGRATION TO CANADA.

According to figures supplied by American consuls, there seems to be considerable emigration from the United States to Mexico and Canada. The former country is definitely promoting the settlement of home-seekers. The American immigration into Canada in September last was 15,443, an increase over the same month of last year of 52 per cent.

POSSIBLY the department of social welfare which has made most progress during the year, according to the annual report of the Charity Organization Society of New York, is that one which goes under the conveniently elastic title of "civic advance." A new standard is gradually emerging of what a city should be, and its duties to its citizens. The "graft trials" in San Francisco and Pittsburgh and the removal of two borough presidents in New York are indications of the public feeling about public officials. Of fundamental importance is the reconstruction of municipal accounting which is giving New York and Boston and many other cities intelligible and even illuminating information about the conduct of the city's business, and which is one of the best aids to economy and efficiency in administration. Closely connected with this movement is the increasing interest in such matters, of which the budget exhibits and conferences in New York are both evidences and stimulus.

"SERVICE," which is the interesting monthly leaflet of the Philadelphia Juvenile Protective Association, points out that a neglected child must commit a crime and become a delinquent child to get a real chance to an education, a regular life, and proper inspiration, such as is given at Glen Mills School. The state does not hesitate adequately to provide for the care of the neglected child after he has committed a crime and become delinquent, but it is just one strenuous job to have the state realize its full duty to its poor neglected children.

THE NATIONAL Child Labor Committee calls upon educators, physicians, philanthropists, manufacturers and labor organizations, churches, and all agencies interested in the welfare of the American child to unite in urging congress to authorize the formation of a Federal Children's Bureau.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

FOUR PROPOSITIONS REGARDING THE HISTORIC EPISCOPATE.

To the Editor of *The Living Church*:

IN view of the probability that the "minute" of Dr. Newman Smyth upon the Connecticut Conference will be brought before our next General Convention, the mind of the Church should be now preparing for proper dealing with the subject. I desire, therefore, respectfully to submit certain propositions through your columns to the thought of the Church:

Proposition 1. It would be sacrilegious and impious to confer any holy order upon an unconfirmed man, because a Bishop may not permit his candidate wilfully to neglect any divine requirement.

Proposition 2. It would be sacrilegious and impious to bestow the episcopate upon men determined not to administer confirmation, because confirmation is an important function of the episcopal office, and a man admitted to a holy order must be willing to execute every function of the order.

Proposition 3. It would be sacrilegious and impious to consecrate Bishops to organize a Church rejecting confirmation, because such Church would be schismatic, as separating itself from the unity of the Catholic Church in regard to an important matter.

Proposition 4. It would be sacrilegious and impious to consecrate Bishops who would not teach and practice all that "this Church hath received" about the "doctrine, sacraments, and discipline of Christ," because all that is what "the Lord hath commanded"; so the Church teaches in her Ordinal. The Lord, when commissioning His apostles, charged them to teach men "to observe all things whatsoever I have commanded you." "All things," no less, may a Bishop teach.

The conclusion of the whole matter, therefore, is that the "Historic Episcopate" of the Quadrilateral necessarily involves acceptance of the Historic Church, with confirmation, infant baptism, and all the traditional deposit this Church "hath received." Is it not so? Think it out, brethren, and see whether you can believe it possible for our Bishops, consistently with their ordination vows, to confer the "Historic Episcopate" upon men unwilling to accept all the responsibility Christ placed upon the episcopal office. CUSTIS P. JONES.

Baltimore, January 10th.

MORAVIAN PROTESTANT EPISCOPALIANS.

To the Editor of *The Living Church*:

IN passing up Lexington Avenue, New York, in a street car, I was surprised, and a little amused, to notice the following inscription upon a sign on the outside of an ecclesiastical-looking structure: "Moravian Protestant Episcopal Church."

It is evident the Moravians have their own "P. E. C. in the U. S. A."

WILLIAM H. COX.

West Orange, N. J., January 10th.

RURAL MISSIONS.

To the Editor of *The Living Church*:

IN your issue of December 25th the Rev. John K. Burleson has a very interesting article on "Rural Missions." It was particularly interesting to me, as I am doing work among the scattered members of the Church and in places where the Church is almost unknown. He says that leaflets and substitutes for the Prayer Book are useless. I disagree with him there, and because I have had some experience. In the first place, it is an utter impossibility for a missionary, or, as he calls him, an itinerant clergyman, to carry Prayer Books and Hymnals with him. Last Sunday afternoon I had a congregation of 100 in a place where we have seven Church families. How could I have carried with me 100 Prayer Books and 100

Hymnals? In such cases it is absolutely necessary that we have some service book that we can carry in sufficient numbers so that all can have one. But it does seem to me that the Church is not doing the work that she should do in places where she is almost unknown, and that when we try to do the work, we go to it in the wrong way. It is certainly not the way the Apostolic Church spread the Gospel. One lone priest going into a place and holding a service and then leaving for a month, will never accomplish much in the way of bringing people to know and love the Church, especially in communities where there is a great deal of prejudice. To my mind the only way to do the work properly is for two men to go together and remain for at least two weeks (longer would be better) visit every family in the place, hold an informal service every night, give positive and definite instructions on the doctrines, practices, and history of the Church, and so make the Church really known. In such services it will be necessary to sing hymns that are familiar to the people and so get them to join in the singing.

But for such services men cannot carry about with them 100 Prayer Books and the same number of Hymnals. I agree, however, that when people become interested they should be provided with Prayer Books.

Yours truly,

McLeansboro, Ill., Jan. 10th.

W. M. PURCE.

REV. MR. WATERMAN AND THE L. M. M.

To the Editor of *The Living Church*:

MR. WATERMAN has been held up in rather an unpleasant light in the Canadian press and I wish to make clear one point regarding his position. Mr. Waterman has been attacked and has merely defended himself. Certain people in his locality wished to hold a L. M. M. "banquet." Mr. Waterman and all his parishioners declined to identify themselves with it. The "banquet" was held and a Churchman from a neighboring parish indulged in a bitter attack on Mr. Waterman. Mr. Waterman has been rector of Huntley some eight years, is beloved by his people, and has the esteem and respect of his brother clergy; his parish always pays its missionary apportionments, besides giving generously in other ways; the number of communicants, in proportion to the population, is large. Mr. Waterman has been attacked in his own parish and more or less vilified throughout Canada in the press. Why? Because he let the L. M. M. alone and when it attacked him at its "banquet" and in a letter published in the local paper of his parish, he defended himself. Now in view of this case, Mr. Editor, are you prepared to say "no harm is done, some good may be done"? I might have been in the same position myself. I could not see my way, nor could my men, to have anything to do with this "movement."

The tactics which were successfully carried out in Mr. Waterman's parish, were blocked here by the courtesy and fair-mindedness of the Presbyterians of this town, who refused to allow Anglican speakers at "the banquet," because I did not join in the affair.

The advocates of the L. M. M. get quite excited if it is called an "organization." How is it, then, that it has its "secretary" in Toronto who sent me, mail after mail, a series of little lectures to whip me and my men into line for the "banquet" held in Arnprior during Passion Week last year?

I don't like to differ with you, sir, for I have the highest opinion of your paper; but in your argument for the L. M. M. one point, it seems to me, you have overlooked.

To some of the clergy and myself the L. M. M. appears to be a case of "Morrison Pills"; but woe betide the parson who will not swallow the nostrum himself and cause his flock to swallow it too.

If purely a lay movement, why all this heat because a priest leaves it alone?

Had Churchmen connected with the L. M. M. been content to go and work where they were welcomed by Churchmen and not intruded themselves where they were politely given to understand they were not wanted, I venture to think no unpleasantness would have arisen in Huntley or elsewhere. I am,

Yours truly,

ARTHUR H. WHALLEY,
Rector and Rural Dean of Arnprior.

Arnprior, Ont., January 3, 1910.

[As the Rev. Mr. Waterman has not been attacked in the pages of *THE LIVING CHURCH*, and no attack upon him would have been

permitted, the foregoing letter would, ordinarily, have been deemed inadmissible to our columns, for we cannot permit purely local issues such as remarks made at a local banquet by an unnamed speaker, many months past—to become matters of general discussion. An exception is made because it is explained to us in a personal letter that it has been difficult for such a defense of Mr. Waterman—a Canadian priest of loyalty and standing—to obtain access to Canadian papers. But when our correspondent treats this incident as bearing upon the general question of the attitude which Churchmen should show toward the Movement in general, we must observe that the local instance of bad taste on the part of the unnamed speaker in a Canadian village months ago has nothing to do with the case; and if it did have, the steps taken by Presbyterians to prevent its recurrence, as related by our correspondent, would seem sufficient to have overcome any danger on that score. And the whole incident would seem to bear out what we have maintained from the start, that if Catholic Churchmen hold aloof from this Movement, the possibility of misrepresentation of the Church's position will be greatly enhanced. We do not forget that there may have been good reasons locally why Mr. Waterman and his parishioners should have taken the position they did. That is a local matter that devolved upon them to determine, and is not appropriate for general discussion.—EDITOR L. C.]

THE LAYMEN'S MISSIONARY MOVEMENT

To the Editor of *The Living Church*:

IF the Protestant Episcopal Church has no principle which justifies its existence, I believe that it is of all sects most miserable.

To me it stands for the fact that Christ founded a Church, to which He promised and gave a special gift of the Holy Ghost, in which Church He knit together men of all races and classes and conditions, who were given the life of the Master and were to be joined together as the members of a body until they should be presented unto God a glorious Church "without spot or wrinkle or any such thing."

This organic and corporate conception of the Church is rejected by the great mass of Protestant Christians. The Church stands among them as the witness to this truth, whether men accept or reject such witness.

There are two ways of looking at the question, whether we should join with other Christian bodies in the extension of Christ's Kingdom:

1. On the basis of principle, I think any public coöperation with religious bodies which repudiate this principle of the Church as the Body of Christ weakens our stand as a witness to this faith by minimizing the value and importance of this truth for which the Church stands.

The very fact that we do not join as a matter of principle, keeps before men the fact that we have a principle for which we exist and which is dearer and more sacred to us than any temporary success or popularity.

To merge with the sects as a sect, is to betray our function as a witness to the truth which we hold and they repudiate.

This is a very different question and ought not to be confused with our respect and admiration for individuals who by baptism are Christians as well as we.

I might respect, love, and revere Robert E. Lee without suggesting any corporate union with the Confederacy; regarding the latter as a betrayal of the doctrine of federal unity, while the former is my individual opinion of a man whose life I may admire but whose public opinions I cannot accept.

A Churchman who declines to affiliate with the Laymen's Forward Movement may do so on as conscientious grounds as another who would decline to be affiliated with Unitarians.

2. As a matter of policy, I think any public affiliation with other religious bodies is a bad one.

In the first place, is the condition of sectarian Christianity such as to command one's admiration? Has the record of the past one hundred years in New England, for example, justified their policy?

Has not the Church something to give which they lack? How is she best going to give this?

In an age of religious speculation, I believe by holding fast the form of sound words and by standing true to a principle of stability, the lack of which is making shipwreck of the faith to-day.

Those who have read Dr. Smyth's *Passing Protestantism and Coming Catholicism* must realize the truth to which he testifies, that Protestantism is passing for the lack of that which it has repudiated and which it still repudiates.

Now the weakness of the Church's position to-day is not that her members believe in the Church too much; it is that they

believe in her too little. If they were loyal to her more, they would reflect her beauty more brilliantly.

The difficulty with the Church is that too large a proportion of her members believe in her as a sect, to be preferred when she presents certain phases of beauty and to be neglected and abandoned in any locality when she fails to manifest them. Given a dozen families who believe in the Church, and she will be strong and vigorous in any community; given a hundred families who regard her as a sect, and she will be the most miserable of all sects.

Now, as a matter of policy, I believe the Church can do more by preserving a dignified witness to that which she holds than by advertising the fact that temporary enthusiasm is a more valuable inspiration than the gift of Pentecost.

What we need is not a multiplied machinery, or bigger fires, but larger and stronger boilers. The machinery and fires may follow in due season, but to-day what the Church needs is intensity rather than extensiveness; as Bishop Gore puts it so aptly: "That to be a Christian, that is a Churchman, is to be an intelligent participator in a corporate life consecrated to God."

It is because the Laymen's Missionary Movement injures the corporate life that I believe it to be the substitution of one ephemeral thing for another; the zeal of to-day for the worn-out zeal of yesterday, but not the zeal which is in the corporate Body of Christ.

Of course, the question of policy to-day is a debatable one; but I believe that the Masonic body, with its ultra-conservative attitude toward all other fraternal societies, has a better policy, more likely to win out in the long run, than a policy of affiliation with all sorts and conditions of fraternal orders.

I must stay out of the Laymen's Missionary Movement, not because I thought it a bad movement (on the contrary, I think it a splendid one), but because it repudiates the principle of a corporate fellowship, which I believe the Church teaches to be the only abiding principle of fellowship, and because I think, as a matter of policy, it weakens the position that its advocates claim that it strengthens.

Faithfully yours,

Minneapolis, Jan. 15.

IRVING P. JOHNSON.

To the Editor of *The Living Church*:

FROM various parts come accounts of interesting meetings in connection with the Laymen's Missionary Movement, held on the call of the Bishop of the diocese to the laymen, the other clergy of the diocese not being present because not invited.

A question occurs to my mind which I would be glad to have answered.

Suppose that an Admiral of our Navy should send out an invitation to the sailors of the fleet to meet him for consultation in his cabin on the flag-ship, he letting it be known that it was for the uncommissioned men only. What would be the result? A good many things might follow, of course. The Admiral himself might find that he had made a mistake, perhaps several. The sailors might yet a wrong idea of their officers. The officers might feel less interested in the proposed reforms of which the sailors had informed them. The efficiency of the service itself might be impaired. Confusion generally might reign supreme.

And yet none of these things might result. Possibly great good would follow. We are seeking information. What would follow?

Washington, D. C.

[We are obliged to hold over several other letters on this subject, and also to ask correspondents to express themselves as briefly as possible, since the number of communications relating to it, *pro and con*, has become somewhat of an embarrassment to the editor.—EDITOR L. C.]

THE FORM OF DEPOSITION.

To the Editor of *The Living Church*:

WHEN a personal friend long in the ministry, and with many honorable circumstances in his record, is deposed. It arouses in one a sense of the unfitness of our procedure in deposing those who feel that they cannot honorably continue to minister under the conditions to which they have subscribed. A deposition is always a tragedy. Anything which leads to it, whether misconduct or loss or change of faith, is also tragic. But where a man frankly tells his Bishop that he cannot con-

scientiously continue his ministry under the creed and canons of our Church, there ought to be a way of relieving him without deposition.

I admit that there must be a formal and public announcement, but I favor legislation which would enable us to publish a withdrawal in something like the following form:

To the Ecclesiastical Authority of Blank:

I hereby give notice that I have, at his own request, this day removed from the list of clergy of this diocese the name of John Doe, Presbyter, he having asked to be released from his canonical obedience, and announced that he intends no longer to officiate as a clergyman of this Church.

Signed by the Bishop having jurisdiction.

I believe such a form would forestall possible ecclesiastical trials. Truly yours, G. MOTT WILLIAMS.

Marquette, January 14, 1910.

THE RESTRICTIVE CHARACTER OF CANON 19.

To the Editor of The Living Church:

IN your comment on my letter, "Finds Canon 19 Restrictive," you say that such was the "*intent* (italics mine) of the Gailor amendment."

Was it?

I ask this with all due respect. For although its *fact* must seem plain enough now that it has been pointed out in a concrete way, yet if its *intent* was as alleged by you, I am certainly permitted to wonder why no suspicion of it seemed to dawn upon the lower house, which gave its assent to the amendment which was so utterly counter to its own proposition; or why, when McGarvey, *et al.*, left the Church because of the amendment, alleging that it was permissive of an "open pulpit," no one thought to call a halt upon them by raising the issue of its literal *fact* as not thus permissive, but as even more restrictive than the canon in its original form; or why, at so late a date as less than a month ago, should so astute a member of the upper house as Bishop Grafton, who was a part of the *intent* of the amendment, be found in almost frantic devise-ment of a remedy for the harm already done by what he still appears to esteem as its permissive, rather than restrictive, character.

So, why say "intent," Mr. Editor? Why not say rather "direction"? It being so palpably one of those instances wherein, from time to time, the Holy Spirit of God has so overruled His Church in council assembled that the individual members thereof, having an *intent* to do one thing, were yet *directed* to do another; which they did, but not to awake to the consciousness of what they had done until long after.

All this, however, is not saying that, despite your argument, personally I would not like to see the canon restored to its original and more liberal form. For I would.

St. James, Minn., January 11. W. H. KNOWLTON.

[We stated that the "intent" of the amended canon was restrictive, on the authority of its author, Bishop Gailor, whose view was printed in THE LIVING CHURCH at the time when the discussion of the canon was in progress during 1908; and surely those who remember that discussion will recall that THE LIVING CHURCH at least did "think to call a halt" upon the seceders of that year by showing them that no open pulpit measure had passed General Convention, notwithstanding that the lower house had, evidently, desired to do so.—EDITOR L. C.]

SWEDISH COMMISSION TO CO-OPERATE WITH LAMBETH COMMITTEE.

To the Editor of The Living Church:

THE commission to continue negotiations, on behalf of the Swedish Church, with the Lambeth Commission has now been appointed. It consists of three Bishops: the Archbishop, Bishop Tottie, and Bishop Ahufelt; Dean Lundström, and Professor Soderblom. It is a most distinguished commission of the ripest scholarship and the finest ecumenic spirit. Bishop Ahufelt is Bishop of Lincoping.

Truly yours,

January 12, 1910. G. MOTT WILLIAMS.

IT IS NOT to culture, as such, that the Gospel ever can or ever does address itself; but to the common heart of common men and women, on fire with life and love, torn with struggle and loss and sin, and appalled by death.—DR. FIGGERS.

Literary

"RURAL CHRISTENDOM."

Rural Christendom; or, The Problems of Christianizing Country Communities. By Charles Rhoads. Philadelphia: American Sunday School Union.

Too long have the City and its slum been the spoiled children of Philanthropy and Religion. It is high time for the Country to have the thought and care which are its due and which this lively little volume claims for it. Most of us have learned to look upon the Country as an abandoned field, a place where many of our best men were born, but not bred: and to ignore rural possibilities and needs, with the thought that in city life alone lie the hopes and possibilities of the nation. All this is but less than a half truth. So every one must recognize who reads the clear and convincing statements, proved by abundant yet not tedious figures, of Mr. Charles Rhoads, in this work, which merits the prize it won under the Green Income Fund of the American Sunday School Union. It shows us that the Country holds not only the major part of our American millions, but that its population increases steadily: and, moreover, that there is, in our day, a strong wave of return to rural life; not merely a movement to the suburb, but a real recrudescence of the life of and on the soil. So well are the facts set forth, that in themselves they utter a convincing call to Christian effort for the upbuilding of a better rural Christendom.

The book is well divided into three parts: first, the facts of the case; second, the civic and social needs of rural life; third, the religious needs and methods to meet them.

The first part is undoubtedly the best; indeed it could hardly be better. It has an almost unique value in its clear perception of the distinctive evils of country life—the shallow and hard deism and atheism, surviving from a century ago; the coarse and carnal decadence of social morality; and, on the farm and in the town, the terrible falling away from the nobler morals and ideals, due no doubt to the steady immigration of the ablest people to the City or to the West. The Arcadian illusions are well destroyed.

The second part of the book is a little less clear and admirable, a suggestion of the many ways in which the law of Christ should be fulfilled in the every-day relations and in the social and civic life. It is a plea for the civilization of the rustic, in the historic sense of the word. Its limitation lies in a lack of perception that as the country becomes citified it must fall heir to many of the difficulties and evils of city life; and in the assumption that every effort will awaken the same response in the countryman as in the civilian. Still, all the author offers seems to make for righteousness. Incidentally he lifts up his voice strongly on behalf of the overworked and neglected woman of the farm.

The third part seems to a Churchman lacking in pith and point. One feels that the author means more religion than he expresses. At all events it would seem that he assumes that manifold organized activities must of themselves be productive of good; whereas, many of us would hope that the country parish might be the field reserved for the simpler and more purely personal relation of the shepherd to his flock, which is well nigh driven out of city religion.

The book is well worth while. It should be read by every man making ready for the Ministry. An admirable task for our seminarians would be to rewrite the third part in accordance with the convictions of Churchmen. We must all be humbled by how little the American Church has even attempted to do for rural religion; and we should be roused to face one of the largest and most difficult questions in our near future.

RELIGIOUS.

Liber Genesis, Capita Selecta, sine punctis impressa. George Wilkins, Fellow of Trinity College, Dublin. London and New York: Longmans, Green & Co.

This edition of Chapters I.-III. and XII.-XV. of the Book of Genesis in Hebrew is a very useful little publication. The text is good; it is clearly printed on excellent paper, with wide spaces between lines to give plenty of room for the insertion of the vowel points. The idea of the editor is that the student can insert the vowel points, compare with the pointed text, then erase, and try again. This little volume will, no doubt, prove of great value to professors and students of Hebrew.

THE LATEST volume of the Oxford Church Text Books, *The Nicene Creed*, by Rev. A. E. Burn, D.D., is a marvel of condensation. In a little over a hundred small pages are contained most of the facts concerning the Nicene Creed, both historical and doctrinal. The author has succeeded in giving us a scholarly and accurate work in a very small and compact form. It is a good companion to his work on the Apostles' Creed. [E. S. Gorham, New York, 35 cts.]

SPENCER TRASK.

Stunned into silence is the clanging mart,
A hush falls on the templed place of art;
While Church and State and many a lowly heart
Mourn for this hero of our later days—
Too simple for the laureled crown of praise.
Earth weeps for manhood's splendid, ripened flower,
The swift extinguishment of crescent power;
For him, loved of the gods, forever young,
From old titanic Norsemen fitly sprung—
From Vikings in the mighty sagas sung.

Large were his aims. Quickly the golden thought
Into a jeweled deed was wisely wrought.
Young workers in their Summer homes of rest,
And stricken children, rose and called him blest.
The loving servitor, the happy guest,
All from his presence drew the tonic cheer
Of a deep spring, with waters ever clear.

Sad is his wide domain among the hills,
His Yaddo pine to lonelier music thrills;
But sadder yet his islands of the Lake,
Where Art and Nature wedded for Love's sake.
When the long chains of light at twilight's gloom
Shall flush as rosy garlands into bloom,
And from his belfry chime the soft-toned bell—
Poignant the lingering echoes of farewell.

—ADA FOSTER MURRAY, in *New York Times*.

A PRE-LENTEN PASTORAL.

ADDRESS TO HIS CLERGY AND PEOPLE BY THE BISHOP OF NEBRASKA.

My Well-Beloved in the Lord:

THE Lenten Season begins earlier this year than for some years past. Ash Wednesday falls upon February 9th and will come to every Christian soul with words of solemn warning:

"Remember that thou hast this day and every day of thy life God to glorify, Jesus to imitate, a soul to save, a body to keep in subjection to the law of the Spirit, sins to repent of, virtues to acquire, hell to avoid, heaven to gain, eternity to prepare for, time to profit by, neighbors to edify, human souls to help, passions to subdue, death before thee, judgment to undergo."

As a preparation for this holy and helpful season in the Christian year, it is in order for us to spend the intervening days in preparing our hearts and minds to receive the lessons Lent is intended to teach us; to measure and to value the great realities of salvation, and to gather up and to consecrate the opportunities and possibilities of this earthly life of probation into forms of altruistic and spiritual service that shall help and lift up our fellow men.

Septuagesima Sunday, and the two Sundays following, are for the purpose of directing and preparing our hearts and minds for keeping a good Lent. And keeping a good Lent can only be realized in one's own experience by refraining from all social and public amusements, by observing the Fast Days of the Church, by systematic and regular attendance at divine worship, by more frequent private prayer, by more generous offerings, by acts of kindness, and by deeds of love.

We are passing out of the atmosphere of Christmas and Epiphany with their divine manifestations of the Incarnate God, and are looking forward to the shadows of the sorrowful, tempted life of the Saviour of the world that led up to Calvary and the cross. If the teachings of the Septuagesima season be properly received and applied, we shall find ourselves entering Lent with heart and mind and will in harmony with its solemn themes, and loyally and cheerfully obedient to the requirements which the Church lays down for our spiritual guidance.

Come then, my people, and let us pass a good Lent, that on Easter Day we may rise to newness of life with our Risen Lord! By the consistency of our lives and the fruitage of our Christian deeds, let us vanquish the army of gainsayers, who rightfully demand that, if the Church's teaching be true, we must show it in our influence, our actions, and our example! Let us forever dispose of the untrue and uncharitable charge, so often heard, that Lent is merely a season when fashionable society people retire from the world, or a period of time in which "Episcopalians propose in six weeks to smooth over the sins of the other forty-six."

Perhaps there is a grain of truth in the charge. Doubtless it is true that Lent has but a feeble hold upon some of our Church people, and that to them it is but a sort of "violet velvet lining" to society's gay equipage. But this I do know: that at heart the great majority of our communicants in this diocese believe in the unchanging faith of the ages which the

Church holds and teaches; that they love God, and are trying to square their lives by the laws which He has laid down for their guidance. Your Bishop believes this with all his heart and soul, and he daily thanks God for the comfort which this assurance brings to him.

It is not because Lent is "fashionable" that Churchmen of high or low degree observe it, but because its opportunities for retirement from the hardening influence of the world, the necessity of such a time for readjusting one's personal religious life by following closely our Blessed Lord from His temptation to His cross, are experiences which they know they *must have* if they would grow in grace and in knowledge of Jesus Christ. Churchmen know all these things and realize their necessity as a part of their religious experience and development. Moreover, in spite of constant opposition and criticism, the world is coming dimly to see it. "There is scarcely a usage of worship, or celebration of season, dear to us, that has not had to fight for its life, as it were, against Puritan prejudice and misrepresentation. Christmas has won a complete victory; Easter has found its way into nearly every 'meeting house'; Good Friday into many hearts and homes which are strangers to the Prayer Book; and Lent is coming with a blessing for all Christian people." We Churchmen should be devoutly thankful that at least in *one* season of the year the Church is able to impose a helpful restraint upon those who do not personally recognize her authority, and take comfort from the thought that all the influences that have been arrayed against it in the past have only strengthened the hold of the Lenten season upon the Christian world.

God grant that the Lenten lessons of this holy season may be felt in every heart, and that each one of you professing Christ's holy religion may feel its redemptive power!

Affectionately your Bishop, ARTHUR L. WILLIAMS.

ST. COLUMBA.

By M. G. MEDCALF.

ST. COLUMBA is called the apostle of Scotland. He lived seventy-six years, of which the first forty were spent in Ireland and the last thirty-six in Scotland. His life story is very interesting and remarkable.

He was born at Gartan, a lonely district in County Donegal, in the year 521, sixty years after the death of St. Patrick. He was of princely birth, belonging to the royal family of the kings of Ulster, the O'Neills. He was the great-great-grandson of Niall of the Nine Hostages, who was a great monarch in Ireland in the old days. He was also connected with the powerful tribe of the O'Donnells.

At his baptism he received the name Columba. He is also often called Columbkille, which means the dove of the Church.

He was taught his letters in a curious fashion. His teacher, an old priest, wrote the alphabet for him in a cake, and he was not allowed to eat the cake until he knew his letters. As he grew older he loved to read the psalms and attend the services in the Church. He was a grey-eyed, handsome boy with a bright, eager face, and overflowing with high spirits.

When he was old enough he was sent to a large school at Moville in County Down. Ireland was famous for its schools in those days, and people used to send their boys from England and the Continent to be educated there. These schools were monastic, that is, they were monasteries as well as schools, and the monks used to teach the boys. They all lived, not in one large building, but in little huts made of wicker and earth, or sometimes of stone. There was no luxury or grandeur, but plenty of hard work with head and hands. The monks and boys waited on themselves and used to grind the meal for their own supper every night.

The students were taught Latin and Greek, Irish poetry, astronomy, and geography, as far as they were known then. But the work for which the Irish schools were most famous was the copying of the Holy Scriptures and especially of the Gospels. Irish monks took delight in making copies of the Gospels adorned with exquisite illuminations. Some of those which have come down to us, such as the Book of Kells, are considered the most wonderful and beautiful books in the world.

Columba was very quick and skilful at this work. He is said to have made no less than 300 copies of the Gospels with his own hand.

When Columba was grown up he was ordained a priest and went to the north of Ireland. There he founded a mon-

astery in an oak wood, which came to be known as *Derry*, from the Irish word for oak. He also founded monasteries in other places in Ireland.

There is a well-known story about Columba which explains why he left Ireland and went to work in Scotland. Columba had borrowed a Latin Psalter from Finnian, Abbot of Moville. While it was in his possession he secretly made a copy of it. But Finnian was very angry that a copy should have been made without his leave, and demanded back both original and copy as his property. Columba refused to give up the copy, which he maintained was his own. The dispute was referred to King Diarmid of Meath, the High King of Ireland, who gave the curious decision that as to every cow belongs its calf, so to every book belongs its son-book or copy. But Columba's passionate spirit was roused, and, rather than submit to what he felt was an unfair decision, he went to war with the king. Being himself a powerful prince he was able to muster a large army, and the King of Connaught came to his aid. There was a great battle fought at Cooldreveny in Sligo in which Columba was victorious, but about 3,000 men were killed. He had won his cause and punished his enemies, but the field was heaped with slain. Then Columba was filled with remorse and horror for what he had done. So he went sorrowfully to consult a hermit named St. Molaise, living on an island in Lough Erne, who was what the old Irish called his "soul-friend." The penance set Columba by St. Molaise was that he should exile himself from his native land until he had won as many souls to the faith of Christ as had been killed in this foolish quarrel. To this sentence Columba penitently submitted, saying: "It shall be done."

Accordingly, with twelve companions Columba set sail for the coast of Scotland in a coracle, which was a boat made of wicker-work covered with leather. He was then over 40 years of age, tall and handsome and of a commanding presence. He and his little company landed at Iona, and there founded a monastery which has made the island famous ever since. It took some time to settle down, to build the houses and the church, to till the fields and collect the flocks and herds. When the little Christian colony was completely established Columba gave himself up heart and soul to the work which has won him the title of the Apostle of Scotland. Large numbers of the Picts and Scots in the surrounding islands and mainland were attracted by his preaching, and gradually the people were gathered into the Church.

After a time Columba ventured to visit Brude, King of the Picts, in his royal residence at Inverness. In spite of the Druids, who did all they could to hinder, King Brude listened to Columba and allowed him to preach to his people.

The monastery which Columba founded at Iona became very celebrated. From it went forth Christian teachers and missionaries, who preached the Gospel all over Scotland and the north of England.

Through all these years of earnest work Columba never ceased to love his native land. One day a wounded and exhausted crane was driven by storms on the shores of Iona. Columba sent one of the monks to feed it and take care of it "because it comes from our fatherland." It stayed with them three days, and then flew back to Ireland.

Columba seems to have visited Ireland only twice in these thirty-six years he spent in Scotland. On one occasion it was to attend a Synod at Drumceatt in Derry. He got a hearty reception there, and wherever he went during his stay in Ireland he was received with the warmest welcome and the greatest honor that the warm-hearted Irish people could give him. At Clonmacnoise the monks ran out to meet him and carried him on their shoulders back to the monastery. At Monasterboice there was great joy at seeing him and all the students got a holiday in honor of his visit.

After this visit to Ireland, Columba returned to Iona and lived and worked there for twenty-two years more, until his death in 597. One day in the month of May of that year he went out to the monks who were at work in the fields and told them to their great sorrow that the time was come for him to leave them. Then he blessed the little island and all those who dwelt in it. On his way back to the monastery he sat down to rest by the wayside, and a white horse that had been at work on the farm came up and laid its head on his shoulder, and, it is said, shed tears. When his companion would have driven the animal away, Columba said: "Let him alone; as he loves me so, let him alone."

On the last day of his life he was engaged on the work

he had always loved best—the copying of the Holy Scriptures. The last words he wrote were:

"They who seek the Lord shall want no manner of thing that is good."

SHIPS THAT NEVER RETURNED.

BY ROLAND RINGWALT.

A SEASHORE trip has its pathetic as well as its cheery interest. There is fun in seeing the bathers or in looking on at the tide, but there is likewise the walk in the dusk of twilight or the gray hour before the dawn, and then comes the thought "How many ships have gone forth never to reach port!" Novelists well know how to touch upon this string. Little Em'ly tells David Copperfield of her losses, and the sad woman in Kipling's pages has her plain, homely story. Songs and poems echo the refrain. At many a window there is some Hannah binding shoes, and in many a seacoast village families have gone through the sad experience Irving has outlined, "Expectation deepened into anxiety, anxiety into dread, and dread into despair."

Legends may be less vivid, less weird, than in the days of our forefathers. Modern ships are stronger, steam has reduced the length of journeys, improved signaling warns many craft of peril, wireless telegraphy brings assistance to those who need it; but above all, the modern newspaper brings fresh sensations and the old stories fade. There might be, in our days, a terrific battle between fleets, yet no modern fleet would or could stamp itself into memory as the Armada did. An Oriental pirate, even though he might bury treasure, could not hope for the posthumous notoriety of Captain Kidd. The day after his execution the English-speaking people of Singapore or any other port in the East would be more interested in politics, stocks, divorces, and prize fights than in his adventures and his fate.

But there are still a few old people who retain the old interest in the old stories. Their parents heard of schooners that ran down to the West Indies, perhaps to fall into the hands of pirates. Their grandparents had friends among the sailors of the Revolution, and knew victims of British press gangs. Old merchants have seen the policies which guaranteed so many dollars to the family the head whereof was seized by Algerine corsairs. Little craft were sometimes overhauled by the British, and half the crew impressed. The weakly manned vessels might then beat their way back to port if they could, or might go down into forty fathoms. With storms and reefs, press gangs and pirates, false lights here and no light-houses there, the sailor of the good old times ran many a hazard.

One does not need a phonograph to reproduce at least part of the conversation of seventy years ago. It is no exaggeration to say that everybody in business or society knows somebody who had gone to sea and never returned home. The beautiful English of Holmes tells how New Englanders hoped and dreamed that the *Wasp* might come at last, but the case of the *Epervier* was as pathetic. In counting houses men talked of some shrewd old captain who had made a dozen voyages to China, and then had put out to sea for the last time. At every ball there was some woman who had known Aaron Burr's daughter, and stern men who had long hated Burr softened as they told how he used to go to the wharves and look out with yearning eyes for the sail that never appeared.

While we live the sea will always be a world of wonders. Cooper, Marryat, Stevenson, Verne, Russell, Kipling can never tell an hundredth part of its stories. From Thucydides to Mahan historians have recounted its battles, and yet a good anecdote of Nelson's prime or Farragut's youth is always new. Piracy, wrecking, blockades, salvage, made up detective stories more thrilling, at least more mysterious, than any the land can furnish. The slave trade seems viler than any crime on sober earth, the heroism of landsmen is less picturesque than that of the life savers. Clumsy Ham Peggotty in a field or a workshop could hardly have been dramatic; as it is he makes a striking figure. But with all the poetry of the stately ships that "go on to their haven under the hill," there is a deeper poetry in the ships that went forth into a mystery as inexplicable to us as the mystery of the hours when darkness was upon the face of the deep.

EXACTLY in the degree in which you can find creatures greater than yourself to look up to, in that degree are you ennobled yourself, and in that degree happy.—*Ruskin*.

Church Kalendar



- Jan. 2—Second Sunday after Christmas.
 " 6—Thursday. The Epiphany.
 " 9—First Sunday after Epiphany.
 " 14—Second Sunday after Epiphany.
 " 24—Septuagesima.
 " 25—Tuesday. Conversion of St. Paul.
 " 30—Sexagesima.

KALENDAR OF COMING EVENTS.

- Jan. 25—Conv. Miss. Dist. Southern Florida.
 " 25—California Dioc. Conv.
 " 26—Georgia Dioc. Conv. at Americus.

Personal Mention

THE REV. DURLIN S. BENEDICT, LL.D., has been appointed by Bishop Johnson as priest in charge of St. Mary's Church, Lompoc, Calif., and he entered upon the work there on January 1st.

THE REV. CARROLL M. BURCK of Salida, Colo., has accepted a call to St. Peter's Church, Denver, Colo., and his address after January 15th is No. 151 West Second Avenue, Denver.

THE address of the Rev. J. BOYD COXE is 915 North Channing Avenue, St. Louis, Mo.

THE REV. CHARLES H. DOUPE, late of Bridgeport, Conn., took charge of Eaglesmere and Laporte with the missions of Dushore and Muncy Valley, Pa. (diocese of Harrisburg) on Jan. 1st.

THE REV. WILLIAM E. GARDNER of Cambridge, Mass., has accepted his election as secretary of the Department of New England. He will assume his duties on February 1st.

THE REV. J. BENJAMIN MEYERS has resigned the charge of St. Thomas', Milford, Ohio, and takes charge of Trinity, Hamilton, and Holy Trinity, Oxford, Ohio, on Quinquagesima.

THE REV. JAMES NOBLE of Mexico, Mo., has joined the staff of Christ Church Cathedral, St. Louis. He will have charge of St. Alban's mission.

THE REV. W. W. RAYMOND is temporarily in charge of St. Paul's Church, Owego, N. Y., and his address is changed from Baldwinsville, N. Y., to The Abwaga, Owego.

THE REV. HENRY RUTGERS REMSEN having resigned the rectorship of Grace Church, Colorado Springs, Col., on January 13th, will return to New York City, where he was on the clergy staff of Calvary Church until he accepted the Colorado parish some four years ago.

THE REV. JAMES A. RYAN has resigned Tioga and Lawrenceville, Pa., and will take charge of St. James', Hammondsport (diocese of Western New York), on February 1st.

THE REV. GEORGE F. TAYLOR has resigned the curacy of St. Peter's Church, St. Louis, and will eventually take up mission work in that city.

THE REV. C. H. WALTERS, who has been priest in charge of the missions at Macomb, Bushnell, and Rushville in the diocese of Quincy, has resigned.

THE REV. H. CURTIS WHEDON has resigned his charge at Randolph and East Randolph, diocese of Western New York, and has accepted a curacy at White Plains, N. Y.

DIED.

BOULWARE.—Suddenly, of heart failure, at midnight, December 18, 1909, aged 58 years. AARON BOULWARE, Mayor of Monroe City, Mo., and far more than thirty years a vestryman and the treasurer of St. Jude's Church.

"Grant him, O, Lord, eternal rest, and may light perpetual shine upon him."

MCCULTY.—Entered into rest January 5, 1910, at her home in New York City, 182 Claremont Avenue, MARY KNEELAND, beloved wife of Albert McCULTY, formerly of Orange, N. J.

"Father, in Thy gracious keeping
 Leave we now Thy servant sleeping."

PUTNAM.—In Mauch Church, Pa., on Christmas morning, the Rev. ALBERT BRONSON PUTNAM, rector of St. Mark's Church, Mauch Chunk, Pa., in the 62d year of his age. Burial took place December 28, 1909, at Massillon, Ohio.

MEMORIALS.

WILLIAM BISPHAM.

At its regular monthly meeting held December 29, 1909, the Church Club of New York unanimously adopted the following minute concerning the late William Bispham, president of the club during the years 1896 and 1897:

The church Club of New York, gratefully cherishing the memory of WILLIAM BISPHAM and his loyal service as a member and his efficient

and helpful administration as president of the club, sorrowfully records his death upon October 13th, 1909.

Apart from our recollections of Mr. Bispham in connection with his official relations to the club, we recall with affectionate admiration those personal characteristics which made his companionship delightful, and enhanced the value of his advice and cooperation in the management of the club.

Always courteous, quiet and refined in manner and speech, he illustrated the saying that "a gentleman is just a gentle-man." Deliberate and resourceful in suggestion, scarcely anything was undertaken without seeking his aid or without asking that he be identified with it, and, until his health failed, he never failed to take an active and industrious part in any service asked of him.

Whether as president, as trustee, or in a committee, his connection with the club is identified throughout with the best that has been undertaken. Cultured, and steadfast in his religious faith and Churchmanship, his inborn refinement and intellectual capacity, quickened and inspired by his Christianity, made his connection with the club an influence and example which we gratefully recall and shall always cherish.

Few men have better exemplified what the ideal membership of the club should be, and the loss of none could be more deeply felt.

Resolved, That a copy of this minute be sent to his widow, to whom we extend our sympathy, and that publication be made in the Church papers.

FRANK T. WARBURTON, Secretary.

MRS. E. A. GRAHAM.

GRAHAM.—Entered into the "Rest that Remaineth," August 19th, 1909, Mrs. E. A. GRAHAM, mother of Mrs. J. A. Freeman and Miss Helen M. Graham of St. Louis, Mo., aged 79 years. A devoted Churchwoman, sustained by the holy faith, through years of patiently borne suffering.

"The strife is o'er, the battle done;
 The victory of life is won;
 The song of triumph has begun.
 Alleluia!"

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER wanted for St. Andrew's Church, Jackson, Miss. Salary \$700. He must be a communicant, preferably a single man. Large organ. Good field in teaching for a competent man. Address MARCELLUS GREEN, Senior Warden.

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ORGANIST-CHOIRMASTER desires position. Experienced trainer of both boy and mixed choirs. Brilliant recitalist. Satisfactory references. Address EXPERIENCED, care LIVING CHURCH, Milwaukee, Wis.

LACEY BAKER (organist of Calvary Church, New York, for the past nine years) has resigned his position, and is at liberty to accept a new appointment. Address 43 E. Twenty-sixth Street, New York City.

ORGANIST-CHOIRMASTER desires position. Experienced with boy voice. Highly recommended. "ORGANIST," 911 Main Street, Fremont, Neb.

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Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, *i. e.*, an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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The following named booklets, especially adapted to the Lenten season, will be found in our complete list of Church Booklets, pages 50-51, of our last fall's catalogue. Attention is called to these titles. A complete set of the "Church Booklets"—about 75 titles—will be sent for 75 cents, which includes the titles here given for Lent:

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No. 37—*The Lenten Fast*. \$1.00 per hundred.

No. 45—*Helpful Thoughts for Lent*. \$1.00 per hundred.

No. 55—*Lent is for All Christians*. \$1.00 per hundred.

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The Little Catechism of Holy Baptism. Prepared by the late Rev. Dr. Elmendorf, for young people. 3 cents each. Postage 4 cents per dozen.

Catechism on the Office of Holy Communion. Edited by a committee of clergy. 5 cents. Postage 6 cents per dozen.

Our catalogue of Catechisms and Text Books sent to any one applying for it. We furnish more than three-fourths of all the Text Books used in Church Sunday schools, which includes the New York S. S. Com. series, the Gwynne series, the Hayes series, the Oberly series, the Tissot picture series for Primary grades, besides many others. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained from The Young Churchman Co., Milwaukee, Wis.]

THOMAS Y. CROWELL & CO. New York.

A New Heaven and A New Earth; or, the Way to Life Eternal (Thought Studies of the Fourth Dimension). By Charles Brodie Patterson, Author of *The Will to be Well*, *Dominion and Power*, etc. Price \$1.25 net.

G. P. PUTNAM'S SONS, New York.

Modern Christianity; or, The Plain Gospel Modernly Expounded. By John P. Peters, Ph.D., Sc.D., D.D., Rector of St. Michael's, New York, and Canon Residentiary of the Cathedral of St. John the Divine.

PAMPHLETS.

Twelfth International Congress on Alcoholism, London, July 13-24, 1909. Report of Official Delegates Appointed by United States Government. [Published by International Reform Bureau, Inc., Washington, D. C.]

Church Men's Year Book. Volunteer Laymen Church Extension. January, 1910. The facts contained in this little book are taken from United States Government Reports, and from equally accurate Church reports. Single copy, 15 cents; 10 copies, \$1.25; 25 copies, \$2.50, post paid. [The Church Laymen's Union, 23 Union Square, New York.]

Annual Report of The Oriental Society of the Western Theological Seminary, for the year 1909. By Olaf A. Toffen, Ph.D.

Reports of the Students of North America in Relation to the Non-Christian World. A Quadrennium in the Life and Work of the Student Volunteer Movement. [General Secretary, 125 East Twenty-seventh Street, New York.]

Protestant Faith and Enlightenment. An Address Delivered Before the Hungarian Protestant Literary Society, Budapest, November 2, 1909. By Count Stephen Tisza, Lay President of the Trans-Danubian Synod of the Hungarian Reformed Church, Late Prime Minister of Hungary.

A MISSIONARY PROCESSIONAL
"God is Working His Purpose Out"

A stirring Missionary Processional, sung at services of the Pan-Anglican Congress in London in 1908 and at the annual service of the Pennsylvania Branch of the Woman's Auxiliary at the Church of the Holy Apostles, Philadelphia, in January 1909. A splendid Processional Hymn to stir up enthusiasm at missionary meetings. Reprinted at the request of the late George C. Thomas. On heavy paper, words and musical notes, price \$2.00 per hundred; by mail \$2.10.

THE YOUNG CHURCHMAN COMPANY
MILWAUKEE, WIS.

The Church at Work

DIOCESAN CHURCH HOUSE FOR NEBRASKA.

AFTER THE new Clarkson Hospital at Omaha, Neb., was built the Bishop and Dean, together with Chancellor Hall and several other laymen, incorporated as the Gardner Memorial Church House Association and arranged for the purchase of the old hospital property. The property includes the hospital building, which is a three-story brick structure with a basement and lot 99x132. The sum of \$20,000 was paid on the property, which for the present is taken care of by a first and second mortgage, but it is expected that the latter will be removed shortly.

The building sets back thirty feet from the street line and already plans have been drawn for a new front 60x30, two stories high, with a basement. The Church House will be used both for diocesan and parochial purposes. The offices of the Bishop, the Dean, and the secretary of the diocese, and the diocesan library, with a reception hall, will occupy the first floor. There will be a large auditorium and rooms for various guilds on the second floor and several bedrooms on the top floor for the use of visiting clergy, and perhaps the city missionary may have his quarters in the building. Already half the money has been subscribed for the improvements, which are estimated to cost in the neighborhood of \$7,000.

THE ITALIAN CHURCH IN KANSAS CITY.

NOTICE was given last week of the fact that the Bishop of Kansas City has received into communion with himself and with the American Church a congregation of Italian Roman Catholics with their priest, the Rev. Father Johan Marchello, and has designated the Rev. J. Stewart-Smith of St. Mary's to act as auxiliary priest in that work. Further inquiry on our part shows the facts connected with this movement to be as follows:

Italians in American have, as is well known, given very little allegiance to the Roman Communion for many years. These Italians are almost exclusively from Southern Italy and Sicily, in which religious conditions are deplorable. Some months ago a committee of Italians in Kansas City called upon the Rev. J. Stewart-Smith in order to make inquiries concerning what they termed the "Independent Catholic Church in America." Father Stewart-Smith gave them such information as he could, and then referred them to the Bishop of the diocese, who received the priest and others in conference and learned from them of their desire to withdraw from the Roman domination. The Bishop consulted with a number of the clergy and with the Standing Committee, and also with the Presiding Bishop, so that his subsequent action was far from being hasty.

The property consists of a frame church with a lot and is owned by an "association," which comprises the congregation, and the edifice was built and furnished by them. Father Marchello had been allowed by the Roman Bishop to officiate for some time, though he had originally been refused on technical grounds not affecting his moral character. He is an educated and intelligent man of about forty-five years and appears to be much beloved by the people of his congregation. Their plea was substantially to this effect:

"We are a Roman Catholic congregation numbering between 300 and 400; we are ready

to renounce allegiance to the Pope and to the Roman Bishop, and wish to be taken under the episcopal care of the Bishop of the Independent American Catholic Church in Kansas City, with permission to use the liturgy with which we are familiar." Several hundred names were attached to the paper, and after a formal renunciation of obedience to Rome, Bishop Atwill consented to take them under his episcopal oversight, acting under the "unity canon," Canon 42. Father Stewart-Smith, as the Bishop's legate, thereupon blessed the altar, vestments, bells, etc., for the Independent Catholic Church of St. John the Baptist on the day before Christmas. The Italian priest said Mass according to their accustomed liturgy, and one of the acolytes from St. Mary's served. Some of the people came subsequently to St. Mary's for the midnight Mass celebrated by Father Stewart-Smith and received the Holy Communion. Later the Bishop published in the daily papers the notice which was quoted in these columns last week. The congregation numbers from 300 to 400 and there appears to have been unanimous action. They have come to us as to the American Catholic Church, and have been accepted.

NOTABLE COLORED CLASS CONFIRMED.

ON JANUARY 10th the Bishop of Arkansas confirmed a most interesting class of colored people at St. Augustine's mission, Fort Smith, Ark., which is in charge of the Rev. W. A. Tucker. There were twelve persons in the class—fifty per cent of the whole communicant list—five women and seven men, all grown people composed of the best element of the colored people of Fort Smith, among whom were a hotel proprietor, a doctor, a druggist, etc. Although the local Baptist minister preached a violent sermon against the Church a few days before, out of the twelve confirmed eight were substantial members of the Missionary Baptist Society (one of these the daughter of a prominent Baptist minister); two were formerly members of the African Methodist, and two of the Methodist Episcopal bodies, the two last mentioned being daughters of a Methodist presiding elder. The Rev. Mr. Tucker has been in charge only ten months, and his excellent work is partly shown in the results above stated. The mission is being conducted on thoroughly Catholic lines.

MARQUETTE EASTERN CONVOCA-TION ORGANIZED.

THE EASTERN Convocation of the diocese of Marquette was organized at Sault Ste. Marie on January 11th. Marquette is divided into three convocations of which this is the first to be organized, putting into practice a piece of machinery which has existed in the canons since the inception of the diocese. The Eastern Convocation consists of the counties of Chippewa, Luce, Schoolcraft, Alger, and Mackinac.

After the Bishop celebrated the Holy Communion at 10 A. M. the convocation was organized. The Archdeacon had already been appointed: the Rev. Arthur H. Lord of Sault Ste. Marie. The officers elected at the present time were the Rev. Robert S. Gill of Munising as secretary, and Mr. Thomas Bailey of the Soo as treasurer. The Executive Committee will consist of the officers, *ex officio*, and two laymen elected by convocation, those chosen for the present year being Messrs. T. E. Bis-

sel of Munising and W. F. Crane of Manistique.

The question of a convocational travelling missionary was discussed, and the proposition was looked on with favor. The travelling missionary will be realized just as soon as there are sufficient funds for his support. There is great need of his labors, as the work of the diocese can apparently be done better in this way than in any other, owing to many small and widely scattered communities.

Another question, one of a rather unique type, arose in the discussion of a correspondence system for confirmation candidates not under immediate ministerial supervision. A committee consisting of Mrs. H. J. Ellis and Mrs. A. S. Putnam, both of Manistique, was appointed to report at the next meeting. A resolution was entered upon the minutes, encouraging the visiting of parishes and missions by laymen from outside, to make appeals for convocational missions, and to promote better understanding among the various parishes. The apportionment of the General Board of Missions was also discussed with favor.

The convocation meets again, at Munising presumably in about six months, at the call of the Executive committee.

WORK AMONG THE BLIND.

THE Society for the Promotion of Church Work Among the Blind in the diocese of Pennsylvania was organized in January, 1903, at the Philadelphia Church House by Bishop Whitaker. Its establishment was largely helped on by John Cadwalader, Esq., Bishop Mackay-Smith, Holy Trinity Memorial and St. Clement's Churches, Mrs. Vaux, Mr. John E. Baird, and Bishop Hall.

The practical work accomplished by the society consists largely of its having embossed in Braille type those parts of the Prayer Book needed to enable the blind properly to share in public worship. The first volume contains the first part of the Prayer Book up to the Communion service and some of the occasional offices. Later the Communion service was embossed in a separate volume; and still later the words of the authorized Hymnal were embossed in three volumes in Braille type. The society is at the present time engaged in carrying out arrangements to print the tunes of the Hymnal in musical Braille. This will be a peculiarly valuable service as it will enable the blind to learn the tunes from touch and to be able to sing them with ease. It will also be of great use to the blind who are organists, or who are in training to become organists. The society also employs a visitor, herself a communicant and a graduate from the School for the Blind at Overbrook.

Opportunity has been given the society to bring its claims before various parishes and Woman's Auxiliaries of the Church, with very satisfactory results.

CHURCH CLUB MEETINGS.

THE JANUARY meeting of the Church Club of the diocese was held at Pittsburgh on January 12th with a dinner at the Duquesne Club. There were about 250 present, including a number of the clergy of the city and near-by towns. Owing to the illness of the president, A. P. Burgwin, Esq., the vice-president, the Hon. J. J. Miller, presided and acted as toastmaster. The meeting was largely devoted to the consideration of the convention of the Laymen's Missionary Movement, to hold its session in Pittsburgh Janu-

any 20th-23d. Plans were formulated for the selection of delegates from the different parishes to attend the gathering. Edward H. Bonsall, vice-president of the Land Title and Trust Company of Philadelphia, spoke on the work and success of the convention in that city, of which he was executive chairman. Mr. Millard S. Burns of Buffalo told of the Buffalo convention. Mr. Lyman C. Pierce, secretary of the Pittsburgh Y. M. C. A., dwelt on the need of Christianity in foreign lands, and told of his experiences in India. The Very Rev. Frank Du Moulin, D.D., of Cleveland, gave an account of the convention lately held there. Judge Miller spoke briefly on the subject of the coming convention, and declared that "regardless of differences in Church government, we can stand with churches of all denominations for the good of all people throughout the world." Nearly 200 delegates' cards were signed during the evening. The Executive committee was called to meet Judge Miller later in the week, in the judges' chamber of the Court House, for the perfecting of the plans.

THE EPIPHANYTIDE meeting of the Church Club of the diocese of Minnesota was held in Donaldson's tea rooms, Minneapolis, on January 12th. It being the annual meeting, the following officers were elected for the ensuing year: President, Alexander A. McKechnie of St. John's Church, St. Paul; Vice-president, C. B. Lyon of St. Paul's Church, Minneapolis; Secretary, Russell E. VanKirk of Christ Church, St. Paul; Treasurer, Jesse A. Chase of Gethsemane Church, Minneapolis. The subjects discussed were: "Is Undisputed Legal Ownership a Sufficient Title to Property?" by Mr. J. A. Chase; "Why is the Average Laymen of the Church Passive Rather than Active?" by Rev. S. B. Purves and Messrs. Osborne and Fosbroke; "The Composition and Duties of Vestries," by the Rev. I. P. Johnson and Mr. A. A. McKechnie; "How to Promote Congregational Singing" and "Are Special Musical Services Good and Should They be Encouraged?" by Mr. Wilfrid Crowther and the Rev. T. P. Thurston. Nearly a hundred members and invited guests were present and the good "get together spirit" of the club is largely due to the unflinching courtesy and tact of the retiring president, Dr. H. Mel. Morton.

A SMOKER was held during the Epiphany season for the Churchmen of Savannah, Ga., at the De Soto Hotel; the hosts were the men of Christ Church, the mother parish of the diocese. Its purpose was to awaken interest in Church work among the men. The senior warden of Christ Church presided, introducing the Bishop as the first speaker. The rector made a brief address of appreciation of the effort to arouse more general interest. Other speakers were Judge Walter G. Charlton, Mr. B. F. Finney, travelling secretary of the B. S. A., and the Hon. J. Randolph Anderson. Supper followed and an interesting musical programme.

THE MEN'S CLUB of Christ Church, Rochester, N. Y., 200 strong, held their annual dinner on the evening of January 13th in Wilder Memorial Hall and listened to addresses by Dr. Charles P. Emerson of the Clifton Springs Sanitarium on the "General Trend of Medicine," and the Rev. Dr. Henry H. Stebbins, who explained at length the aims of the association that is striving to unify Rochester's charities.

CHURCH CLUBS in Seattle, Wash., are determined to have a real share in civic life. At a meeting of Trinity Church Club, A. E. Griffiths, a candidate for mayor of Seattle, was one of the speakers upon behalf of clean government. The Rev. E. V. Shayler, rector of St. Mark's, also made an address upon "The Kingdom of God and Our Modern City Life."

THE MEN'S CLUB meetings of Trinity

Church, Niles, Mich., are well attended and prove interesting. At the latest meeting, Dr. F. N. Benine gave a talk on "A Journey on Horseback Through the Holy Land," and Mr. Willard French pleased the audience with favorite songs.

DENVER CHURCH CONSECRATED.

ON JANUARY 2d Bishop Olmsted consecrated St. Luke's Church, Denver, Col., in the beautiful suburb of Montclair. This handsome stone edifice was erected twenty years ago as a companion to Jarvis Hall, a school for boys. When the school burned, the church was left with a heavy debt. Three and a half years ago the Rev. Clayton A. Chrisman was called to the rectorship, and by zeal and devoted self-denial the debt was liquidated by last Easter. The consecration sermon was preached by the Bishop of Utah, who was at one time master at Jarvis Hall and priest in charge of the church. The offering was devoted to general missions.

COMING EVENTS.

AT A SPECIAL meeting of the Executive committee of the Christian Social Union, held on January 10th at the Church House, Philadelphia, it was decided that the annual meeting of the Union should be held at Trinity Church, Trenton, N. J., on Wednesday, April 15th. The sessions will be confined to one day. The Bishop of New York has been selected to deliver the sermon at the opening service and the Bishop of New Jersey will be asked to be celebrant of the Holy Eucharist. It was resolved to appoint a committee of three to investigate the facts in connection with the shirt-waist makers' strike.

ON ST. PETER'S DAY, January 25th, the 206th anniversary of the opening of old St. Paul's Church, Chester, Pa., will be observed. For eighty of those years the clergyman and schoolmaster for the parish were supplied and supported by the English Society for the Propagation of the Gospel in Foreign Parts. A few years ago a magnificent new church was erected in another section of the town, but the old St. Paul's is still open and the seat of a flourishing mission to colored people maintained and fostered by the mother Church. The Rev. Francis M. Taitt is the rector.

THE CORNERSTONE of Grace Cathedral, San Francisco, Cal., will be laid on January 24th (the eve of the Feast of the Conversion of St. Paul). The procession will move from the Fairmont Hotel, and will consist of choirs, delegates to the diocesan convention (which will meet the following day) House of Churchwomen, parish and mission officers, invited guests, and the clergy, vested.

ST. JAMES' CHURCH, Kingessing, Philadelphia, originally known as the "Swedes' Church," is making preparations for the observance of its 150th anniversary. The Rev. S. Lord Gilberston is the rector.

GIFTS AND BEQUESTS.

ON CHRISTMAS DAY the sum of \$6,000 was given by the Hon. J. W. and Mrs. Wadsworth to be added to the endowment fund of St. Michael's Church, Geneseo, N. Y. At a subsequent meeting of the vestry Mr. Wadsworth announced a further gift of \$750 from Mrs. Rogers, and later one each of \$750 from Mrs. Adair and Lady Barrymore. The treasurer stated that these sums, together with those already subscribed, brought the endowment up to \$12,250. Mr. Wadsworth then made a further proposition to the effect that if the parish would raise \$500 before January 15, 1910, he would contribute sufficient to bring the endowment up to \$15,000. Immediately on hearing of this generous offer the people of the parish responded and in less

than forty-eight hours the amount was subscribed.

THE ESTATE of the Rev. John W. Kaye, whose death was noted two weeks ago, amounting to \$80,900, with the exception of \$6,000 left to relatives, goes to charity and the Church. Four thousand dollars is left to St. Simeon's Church, Philadelphia, in trust, the interest to be used exclusively "for the ringing of the Kaye memorial chimes," which the deceased and his father placed in the tower of that church some few years since. To Princeton University is left \$5,000, for the "Thomas and Lucy Kaye Scholarship." The residue of the estate in one-fifth shares goes to the Evangelical Educational Society, the Episcopal Hospital, the endowment fund of the Church of the Good Shepherd, Kensington, Philadelphia, All Saints' Church, Norristown; and St. David's Manayunk, Philadelphia.

UNDER THE WILL of the late J. Newman Thompson, Gloria Dei and Trinity Church, Philadelphia, each receive \$500.

SPLENDID GIFT TO WASHINGTON CHURCH HOSPITAL.

AT the annual meeting of the Board of Corporators of the Episcopal Eye, Ear, and Throat Hospital, Washington, D. C., enthusiasm was aroused by the announcement of a gift by the Misses Elizabeth F. and Matilda James, who offered to provide an addition to the hospital, to be known as "The Charles A. James Memorial," in memory of their brother. As a preliminary step, they had acquired title to the property adjoining the hospital immediately in its rear, upon which it is the intention to erect a building along similar lines to the present structure. The exact terms of their donation are to be laid before the Board of Governors at its next meeting. For a year or more anxious thought has been given to the imperative need of enlargement to meet the rapid expansion of the work, the demands upon the facilities having grown by leaps and bounds in the five years of the occupancy of its present building, and by this memorial gift its future usefulness will be firmly established. The following were elected governors for a term of three years: The Rev. R. H. McKim, D.D., the Rev. J. A. Aspinwall, Dr. Geo. N. N. Acker, D. Frank Hyatt; Messrs. M. M. Crenshaw, F. A. Kenall, F. W. McReynolds, and J. Miller Kenyon.

MEMORIAL TO REV. P. A. H. BROWN.

SUBSCRIPTIONS are asked for the purpose of placing in All Saints' chapel, Chelsea, Atlantic City, N. J., a white marble altar as a memorial to the late Rev. Philip A. H. Brown, under whom the priest in charge at All Saints', the Rev. John W. Williams, served as curate at St. John's chapel, New York City. Persons desiring to assist in this movement may communicate with Mr. Williams concerning it.

IN THE INTEREST OF NEGRO CHRISTIANIZATION.

A LARGE gathering of clergymen, prominent laymen, and a gratifying number of colored people assembled in Holy Trinity Church, Brooklyn, N. Y., on Wednesday evening, January 12th, to consider the interests of the Negro in the South. The meeting was held under the auspices of the American Church Institute for Negroes, Bishop Burgess presiding. The point was made that "while the laymen of the country are waging war in the interests of foreign mission work, it would be well for us seriously to consider the urgent necessity for the Christianization of the Negro race." Mr. William Fellowes Morgan of Short Hills, N. J., the first

...told of the value of such work. "After a long term of slavery and forty years of freedom, the negro is worse off to-day than he was before the war," he said. "He is without the home and the kind, considerate care which he received from his white master in the South. The whites of the North have permitted him to drift aimlessly among them." Bishop Hall of Vermont eloquently appealed for recognition of the Negroes' spiritual and industrial rights. W. W. Robertson provided much data, showing a decided and steady progression of the race along social, educational, and industrial lines. The Rev. Samuel H. Bishop, secretary and general agent of the American Church Institute, reviewed briefly the need and the nature of work done in the South for the Negro. The Rev. Dr. Bryan, who is in charge of the Bishop Payne Divinity School, told of the work of that school and of its foundation.

CHURCH PLANNED FOR ELMIRA SUBURB.

PLANS have been completed for the erection of a church to cost \$10,000 at Elmira Heights, N. Y. A family in the city has guaranteed one-half of the building fund, and work on the edifice will be started as soon as the weather permits. The members are very enthusiastic and have accumulated a building fund which now amounts to several hundred dollars. The site, which consists of three lots, was recently purchased and paid for. The church was organized on July 4th last year, and at present has over 100 communicants and over 100 members in the Sunday school. The services are held at present in a little store, which has been outgrown. The Rev. D. H. Weeks of Elmira is in charge of the work.

SERIOUS ILLNESS OF REV. DR. R. W. GRANGE.

THE REV. ROBERT WADDINGTON GRANGE, D.D., rector of the Church of the Ascension, Pittsburgh, Pa., has been seriously ill for nearly two weeks, the result of a stroke of apoplexy. His services are being taken for him by the Rev. J. M. Oaksford.

SOME RECENT MEMORIALS.

THE NEW ALTAR presented by Mrs. O. M. Calkins to St. Matthew's Church, Kenosha, Wis., was dedicated on Sunday morning, January 10th, at the 10:30 service. The Rev. Fred Ingle, rector of the parish, officiated, having been authorized to do so by Bishop Webb, who was unable to be present. The altar was designed and executed by Spaulding & Co. of Chicago, and is of the best grade of Italian marble. The mensa is a slab of white marble 7 feet 2 inches long, through which runs a delicate veining. Immediately below the mensa there is an exquisite molding of clusters of grapes. There are three carved panels under the mensa; on the central one appearing in relief the sacred monogram I. H. S. The predella and step are of statuary marble. The entire work was done in Italy. On the slab at the east end of the altar appears the following inscription: "To the Glory of God and in loving memory of Charles and Elizabeth Mary O'Neill. Erected by their daughter, Elizabeth Mary Calkins. A. D. 1909."

CALVARY CHURCH, Tamaqua, Pa. (the Rev. W. Fred Allen, rector) has just been enriched by the gift of a memorial altar and reredos from Ellen Carter Calloway, the widow of William Calloway, a much respected vestryman of that parish. The altar was installed last week and on Friday evening was blessed by the rector in the unavoidable absence of the Archdeacon. The altar is of oak, fluted, with carved panels, gradines and tabernacle, and the very dignified

reredos is of the same material. It is from the shops of the Fond du Lac Church Furnishing Co. Within two months it is expected that the new rectory will be ready for occupancy.

ON CHRISTMAS morning, at the 10:30 o'clock celebration of Holy Communion, the Rev. Dr. C. J. Cameron, rector of St. Paul's parish, Leavenworth, Kan., consecrated a brass wall-support for the alms bason, given to the church in memory of Mrs. Leonora T. Smith, for many years a communicant and benefactress of the parish, who recently left to St. Paul's an endowment of \$20,000. The support is a handsome piece of workmanship by Oscar Luetke of New York City, and bears an appropriate inscription on the quarter. It was erected by the parish Aid Society.

A CHANCEL WINDOW has recently been placed in St. Paul's Church, Brunswick, Maine (the Rev. Louis A. Parsons, rector), in memory of Annie H. Pierce, a former parishioner. It is Gothic in design, very rich in color, and is a reproduction of a window in the Chapel of the Nine Altars in Durham Cathedral, England. The window was made by Redding, Baird & Co., Boston, Mass.

TWO MEMORIAL stained glass windows have been presented and placed in Christ Church, Pottstown, Pa. They are in memory of the late Miss Virginia S. Bosworth, who was burned to death in her apartments some years ago.

NEW AND PROSPECTIVE PARISH HOUSES AND RECTORIES.

PREPARATIONS are now being made to enter a new parish house, which has been acquired for the Church of the Good Shepherd, Grand Rapids, diocese of Western Michigan. Ever since the Rev. F. H. Stevens took charge of this parish last autumn he has felt the need of such a parish working center, and now a residence near the church has been secured for this purpose. Among the features of this new work will be reading rooms, the organizing of a mothers' meeting, and several activities of an institutional nature. Renewed interest is manifesting itself in this old parish, and prospects now seem most encouraging for a healthful growth.

A YEAR AGO the old episcopal residence on Dodge Street, Omaha, Neb., was sold, and since that time the chapter has been making negotiations for the purchase of a new one in a more desirable location. Last month a deal was closed for the purchase of a very fine house, centrally located on Thirty-first and Harvey Streets, with a frontage of 132 feet on Thirty-first Street and 150 feet on Harvey. With the addition of a study and a chapel it will make a very satisfactory residence for the Bishop.

ST. JOHN'S CHURCH, Johnson City, Tenn., has made arrangements to finish the basement, where there will be a room for the Sunday school and parochial guilds. The church edifice is a handsome one of stone.

PRELIMINARY steps have been taken for the erection of a new deanery for St. Mary's Cathedral, Memphis, Tenn., to be erected upon the site of the present one, which age has made useless.

TRINITY CHURCH, Ware, Mass., is to have a rectory. A fine residence, situated in the best portion of the village, has been purchased and paid for in full. The building is undergoing thorough renovation.

THE NEW parish house connected with the Church of the Holy Spirit, Mattapan, Boston, Mass., was dedicated on the evening of Wednesday, January 19th, with interesting exercises.

THE OLD parish house of Trinity Cathedral, Omaha, Neb., is being renovated and the Dean expects to move into it in the course of a few weeks.

ST. LUKE'S CHURCH, Cleveland, Tenn., is building a parish house. It will be of stone, in harmony with the church and rectory.

ANNIVERSARIES.

ON THE first Sunday after the Epiphany the Rev. Frank James Mallett completed the eighth year of his rectorship in St. John's Church, Sharon, Pa. The following figures indicate in some measure the remarkable development of the parish: Baptisms, 175; confirmations, 206; marriages, 41; burials, 102; expenditures (including paid subscriptions to new rectory), \$39,610.69. Progress in cultivating a "missionary spirit" has been made, and new and up-to-date methods in the Sunday school have resulted in a doubling of its size and efficiency; a parish paper has been introduced and sustained, and the various parish activities has shown a healthy growth. The communicant list has been nearly doubled, there being now nearly 500 members. An early celebration of the Blessed Sacrament has been an abiding feature of this rectorship.

THE Rev. Dr. Randolph H. McKim, rector of Epiphany Church, Washington, and Mrs. McKim were the guests at a reception held in the Sunday school rooms of the church at 8 P. M., January 13th, in honor of Dr. McKim's twenty-first anniversary as rector of the parish. Although the weather was inclement there was a large attendance. Not only was Epiphany parish largely represented in the gathering, but many of the other parishes of the city had delegations present. Dr. McKim, in a brief address, said that in his belief Epiphany should have a parish house in view of the increasing demands on the parish. He declared he wanted to urge the immediate building of this house, and that it was also his fervent hope that the day is not far distant when the parish endowment fund will be raised to \$100,000. A musical programme and refreshments followed.

THE THIRD anniversary of the first service held by the Church in Wilton, Conn., was celebrated on the Feast of the Epiphany, when the Bishop dedicated the new organ and celebrated Holy Communion. In this short time there have been four confirmations and thirty-four persons confirmed, fourteen of whom were adults. St. Matthew's parish has also installed a steam heating system. The rector is the Rev. Charles A. Marks.

DEATH OF TWO PRIESTS, FATHER AND SON.

THE UNUSUAL coincidence of the death of father and son, both priests of the Church, within a week of each other, has just occurred. The Rev. William C. Hopkins, D.D., priest in charge of St. John the Evangelist's, Toledo, Ohio, died on Friday, January 7th, in Robinwood Hospital, Toledo. His son, the Rev. Dr. Herbert Mueller Hopkins, rector of the Church of the Holy Nativity, New York City, died in St. Luke's Hospital, New York, of typhoid fever on Friday, January 14th.

Dr. Hopkins Sr., was a son of John Henry Hopkins, the distinguished Bishop of Vermont and for some years the Presiding Bishop of the American Church. He was graduated at the University of Vermont with the degree of B.A. in 1855 and M.A. in 1858. He was ordained deacon in 1856 and priest in 1858, both by his father. He served in various capacities in Vermont until the outbreak of the Civil War, when he accepted an appointment as chaplain of the Seventh Regiment, Vermont Volunteers, and served with them until 1864, when he became rector of Calvary Church, New Orleans, in which city

he found the Church in a deplorable condition by reason of the war. In spite of the fact that he had been serving at the front with a regiment of the Union army, he was able, by reason of his broad tolerance and his father's fame, to acquit himself acceptably in that city until the conclusion of the war. He was rector of Christ Church, St. Joseph, Mo., in 1866; Trinity Church, Hannibal, Mo., 1867; Trinity, Aurora, Ill., 1871; Emmanuel, Champaign, Ill., 1879; and from 1882 has resided in Toledo, being successively rector of Grace Church, then city missionary, afterward rector of St. Paul's, then missionary at St. Andrew's, and finally, in his old age, at St. John the Evangelist's. He suffered an attack of heart disease three weeks before his death. He was buried from St. Mark's Church on the 10th inst., the rector, the Rev. R. L. Harris, with the Rev. George Gunnell, officiating. All the city clergy were in procession and a large congregation was present.

His son, the Rev. Dr. Herbert M. Hopkins, whose death has already been mentioned, was born in Hannibal, Mo., thirty-nine years ago. In 1893 he graduated from Columbia and taught Latin in the Cheltenham Military Academy for two years. He then went to Harvard and took the degree of Ph.D. After that he went to the University of California as instructor in Latin and Greek. In 1899 he married Pauline Bradford Mackie, the novelist, daughter of the Rev. Andrew Mackie. At Trinity College Dr. Hopkins was professor of Latin for four years. Then he came into the ministry of the Church, being made deacon in 1905 by Bishop Brewster, and was ordained priest the following year by Bishop Greer. The Bishop of New York is quoted as saying: "He was one of the most brilliant of our young men and was the possessor of a wonderful mind." Until his ordination to the priesthood Dr. Hopkins served on the clergy staff of Grace Church; then he went to the Bronx and founded his parish. Dr. Huntington was his attached friend and offered him the use of Grace rectory last summer while his own was in process of erection. He only occupied it for three months, as he was taken to the hospital on December 22nd. The funeral services were held at the Church of the Holy Nativity, Bedford Park, on Sunday afternoon. Dr. Hopkins was the author of *Priest and Pagan*, *The Mayor of Warwick*, and several other novels.

The Rev. Dr. John Henry Hopkins of Chicago, secretary of the Fifth Missionary Department, is a nephew of Dr. W. C. Hopkins, and a cousin of Dr. H. M. Hopkins.

UNIVERSITY WORK IN NORTH CAROLINA.

THE DIOCESES of North and East Carolina and the missionary jurisdiction of Asheville are co-operating with the parish at Chapel Hill in maintaining work at the state university, which is there located. While the position of the clergyman is simply that of rector of the Chapel of the Cross, his opportunities for personal work are great among the more than eight hundred students. Among his functions outside of his regular charge, he is at present instructing a large group of the older students in the study of the Life of St. Paul. Each of these students instructs another group, and thus nearly four hundred of the students are gathered each week in Bible study classes. There are two other interesting features of Christian work in the university. One is the Ministerial Band, composed of those students who intend entering the ministry and who seek to bring its claims before those of their fellow-students over whom they have influence; the other is the group of students who go by twos and conduct Sunday school and Bible classes in all the surrounding country churches. The

vestry of the Chapel of the Cross has eleven of the strongest and most popular members of the faculty, and the outlook for the work of the Church is most encouraging.

DEATH OF TWO SOUTHERN OHIO PRIESTS.

THE REV. JOHN HAIGHT died at his home, Northside, Cincinnati, on January 11th, aged 84 years, and was buried in Springgrove Cemetery, with services in the cemetery chapel, attended by many of the local clergy, on January 13th. He was ordained to the diaconate in 1889 by Bishop Vincent, and a year later was advanced to the priesthood by the same Bishop. His entire life in the ministry has been spent in the diocese of Southern Ohio, his first work being as minister in charge of the Church of the Good Shepherd, Norwood. He had for some time retired from active work in the ministry.

THE REV. ERNEST R. MEYER, rector of St. Stephen's Church, Winton Place, Ohio, died on Saturday, January 15th, at 5 P. M. at Dr. Holmes' private hospital. He had undergone an operation on the Thursday preceding and had never rallied. He was ordained deacon in 1905 and priest in 1906, both by Bishop Vincent.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Special Service at Waterloo.

A SPECIAL service for the men's club of St. Paul's Church, Waterloo (the Rev. Henry E. Hubbard, rector), was held on Sunday evening, January 9th, when 110 members of the club marched into the church behind the vested choir and occupied seats near the chancel. The choir rendered special music and the rector preached a sermon on "The Gold of that Land is Good" (Genesis 2:12). This club has been organized over six years and has enrolled over 200 members. At present it is probably the largest in the diocese, having 178 active members.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Missionary Rally at Hartford—Lectures at Berkeley.

A GREAT missionary rally was held in Trinity Church, Hartford (the Rev. E. de F. Miel, rector), on Sunday evening, January 9th, under the auspices of the diocesan committee of the Laymen's Missionary Movement, and the sight of so great a congregation of men, together with the manifest interest shown during a service lasting two hours, witness to an aroused sense of the duty of Christian men, if the Gospel is to be preached throughout the world.

The Bishop of the diocese presided, and after explaining in a few words the purpose and significance of the Men's Movement, introduced the appointed speakers. Mr. W. R. Butler of Mauch Chunk, Pa., made the first address. His theme was "The American Laymen's Opportunity," and he spoke with great persuasiveness and abundant illustration by what had been already done in Africa and elsewhere. He was followed by the Rev. Arthur M. Sherman of the missionary district of Hankow, who greatly impressed those present by his statements of the opportunity now offered in the Chinese Empire for Christian evangelization, and the wonderful possibilities, if we at home would sustain missionary undertakings. The last address was made by the Rev. Albion W. Knight, D.D., Missionary Bishop of Cuba. He spoke very impressively of the conditions in Cuba, and the rapid growth of our mission stations in the island. Much interest was created by his account of the Church's work in the Canal Zone, and

especially the large number of negroes, most of whom are from the British West Indies, whom he has confirmed. This is, at present, a rapidly changing population, but there is reason to believe that the service of the Church will not be in vain. The meeting ended with a few words from Judge L. P. W. Marvin, chairman of the diocesan Committee of the Laymen's Missionary Movement. He called attention to there being little organization and no soliciting of funds. The purpose was to educate people to know about missions, and the movement is an inspiration.

THE SECOND course of divinity sermons or lectures on the Mary Fitch Page foundation at the Berkeley Divinity School, Middletown, will be given by the Rev. Lucius Waterman, D.D., rector of St. Thomas' Church, Hanover, N. H., on January 31st and the three following days, in the Chapel of St. Luke, after Evening Prayer. The subject will be: "God's Balance of Faith and Freedom." The Rev. Dr. Charles L. Slatery, rector of Christ Church, Springfield, will give a course of four lectures on The Duties of the Pastor, on January 25, 26, and February 1 and 2.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Notes.

THIRTEEN ADULTS were baptized in St. Stephen's Church, Mount Carmel, on January 2nd by the Rev. W. P. Hill of the Church of the Holy Communion, New York City. Mr. R. R. Morgan is lay reader in charge.

THE FIFTH annual "Churchmen's dinner" in the Archdeaconry of Williamsport is to take place in the Park Hotel, Williamsport, on January 31st at 7:15 P. M. These dinners have been conspicuous features in this Archdeaconry for the last five years. Very nearly four hundred men are in attendance each year.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

A Note from the Bishop.

BISHOP MILLSPAUGH, since the burning of Bishop's house on January 3d, has made the College of the Sisters of Bethany (the diocesan school for girls) his home. He begs to state to the many kind friends who have written to him that there was no bodily harm done to any one. There was insurance on house and goods and many things were saved, among them the apparel and presents of his daughter, Nellie Clarkson, who was married the next day. He expects to get back to his house in mid-summer.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Parochial and Personal Notes.

UNDER the auspices of the Sunday school an unusually interesting missionary service was held in the Church of the Redeemer, Brooklyn, on Sunday evening, January 16th. An address was made by the Rev. Yu Yue Tsu of Shanghai, on "Christian Work in China."

THE NEW Nativity Church building at Flatbush, Brooklyn, is rapidly approaching completion. The Rev. Andrew Fleming, rector of the parish, expects to occupy it on Easter Day. As the Kenilworth property has been sold, the congregation will move sooner if the building is ready.

THE VEN. HENRY B. BRYAN, Archdeacon of Panama, who arrived in Brooklyn last week, preached in St. Bartholomew's Church on Sunday morning, January 16th. His subject was "The Religious Work in the Canal Zone." Incidentally he spoke of the work on the canal. The Archdeacon is here for a fortnight in the interests of his work.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

La Crosse Convocation and Division of the Diocese—Junior Auxiliary Service.

THE PROJECT of division of the diocese was seriously considered at a meeting of the La Crosse Convocation held in Superior last week, and the following resolutions were adopted:

"Resolved, That it is the sense of this convocation that a new diocese be formed comprised primarily of the convocation of La Crosse; and be it further

Resolved, That a committee be appointed by the Bishop of Milwaukee to devise ways and means for raising an endowment fund of not less than \$60,000 so that permission may be obtained from the General Convention for the forming of this new diocese."

There was much enthusiasm displayed locally in Superior for such division, in the expectation that the see city of the new diocese would be established in that city. The diocese would comprise substantially the northwestern quarter of the state, reaching southward to include the cities of La Crosse, Eau Claire, and Chippewa Falls, according to the resolution. No money has, however, as yet been raised, and a considerable amount of questioning as to the possibility of raising sufficient support for the missionary work that would devolve upon such a diocese, in addition to the support of a Bishop, was manifested. Other features of the Convocation were a sermon at the opening by the Rev. Dr. Ryan, rector of St. Paul's Church, Duluth, Minn., on "The Ideal Missionary Bishop"; a sermon by the Bishop of Milwaukee and a missionary address by Archdeacon Chase on the second evening; and a paper on "The Cure of Souls" by the Rev. M. W. Ross.

A MISSIONARY service was held on Sunday afternoon, January 15th, at All Saints' Cathedral, Milwaukee, under the auspices of the Junior Auxiliary. Twelve of the city Sunday schools were represented, the edifice being crowded. The address was made by the Rev. Frederick Ingley of Kenosha, who, in words well adapted to the youthful minds of his congregation, made an eloquent plea for foreign missions and for prayer in their behalf.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
St. Louis News Items.

ST. MARK'S CHURCH, has again become the property of the diocese, the Standing Committee having unanimously refused to sanction the sale to another religious body.

THE MEN of the parish of the Ascension have organized a club, the purpose of which is to assist the rector in Church extension, Sunday school work, and in other ways. There are at present fifty members. A rectory guild, numbering thirty members, hopes to purchase a suitable house for the rector this spring.

THE MERGER of St. James' parish and the Church of the Redeemer will take effect on next Easter Monday.

TRINITY CHAPTER, C. B. S., has doubled its membership during the last three months.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

West Orange Chapel to be Re-opened.

THE CHAPEL of the Holy Innocents, St. Cloud, West Orange, which was closed some years ago on account of removals from the neighborhood, may be repaired at an early date and reopened as a diocesan mission. A committee is at work soliciting funds, and has met with such success that it is hoped to conduct the first service of the new mission on Easter Day.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Signatures are Forged.

THE SIGNATURES of some of the Plainfield ministers, including that of the Rev. E. Vicars Stevenson, rector of Grace Church, were forged on checks Monday, January 10th, and these were cashed by several merchants before the forgeries were discovered. Fortunately the amounts did not aggregate more than \$100.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Progress of Bishop Atkinson Memorial at Charlotte—Remarkable Bible Class at Salisbury.

DURING last December the Rev. Francis M. Osborne was in Philadelphia and New York seeking funds for the erection of the Bishop Atkinson Memorial Church, Charlotte. Encouraged by the successful outcome of his trip, the building committee, on December 20th, ordered all the stone needed for the completion of the chancel and transepts. Since January 1st a legacy of \$2,000 from the estate of the late Hon. W. P. Bynum of Charlotte has been announced, raising the memorial fund to \$12,500. The congregation of the Holy Comforter, which is building this church, hopes to occupy the building during this year. In the death of Judge Bynum of Charlotte, the Church lost the active service of a generous and prominent layman. In his will he also left bequests to St. Peter's Church, Charlotte, the Thompson Orphanage and other Church institutions.

THERE PROBABLY cannot be found in any church in this country a more remarkable Bible class than that taught by Col. John T. Henderson in St. Luke's Church, Salisbury. The class numbers sixty men, of different churches and all classes, among them some of the most prominent professional and business men of the city.

WHEN DINNER COMES

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"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing plump and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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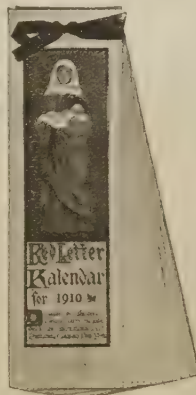
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PRESIDENT JORDAN of Leland Stanford University delivered last week at the University of North Carolina the McNair lectures on "The Relation of Religion and Science." Illness prevented him from giving the last of the lectures.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coad.

Convocational Meetings—Temperance and Educational Addresses.

THE WINTER meeting of the Germantown Convocation was held at St. Peter's, Germantown, on the evening of the feast of the Epiphany. Supper was served to the delegates at 6 P. M., after which a business meeting was held, the dean, the Rev. Jacob LeRoy, presiding. Although a severe storm was raging the attendance was good, especially considering the great distance many had to travel.—THE MEETING of the North Philadelphia Convocation was held at the Church of St. John Chrysostom on Thursday evening, January 11th. The business meeting was held in the afternoon, followed by a supper. At the evening service addresses were made by the Rev. Dr. Upjohn and the Rev. George C. Richmond.

THE REV. DR. LYMAN-WHEATON, secretary of the Church Temperance Society of New York, is filling a number of engagements in this diocese, addressing guilds and congregations in the interests of the society.

THE PRINCIPAL of the Hampton Normal and Agricultural Institute of Hampton, Va., the Rev. Dr. H. B. Frissell, and Major Robert R. Moton, the commandant, made addresses at Holy Trinity Church, Philadelphia, on the afternoon of January 16th, telling of recent developments in Negro and Indian Education at Hampton and other points in the South.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Mission Study Class Meeting.

A MEETING of the Mission Study Class, under the auspices of the Pittsburgh branch of the Auxiliary, took place on Thursday, January 13th, at St. James' Memorial parish house. The subject for the day was "China Hears of the Power of God unto Salvation," subdivision into three divisions: "Chinese Religions," "The First and Second Coming of Christianity and Bishop Boone," and "Helps and Hindrances." Papers on these topics were read by Miss Edsall of St. Andrew's Church, Mrs. Greer of Calvary Church, and Mrs. Smith, of the Church of the Ascension.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Cincinnati City Mission Society Organized.

THE City Mission Society of Cincinnati has been organized and the rectors and one layman from some thirteen parishes form the council, of which the Rev. F. L. Flinchbaugh, rector of Calvary Church, Clifton, is the chairman; the Rev. Wallace M. Gordon, rector of Grace, Avondale, secretary, and Mr. Oscar C. Weil, a communicant of Christ Church, treasurer. The superintendent, Canon Reade, has presented the work in four parishes and has engagements to preach on the subject in ten others before Easter, with more to hear from.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Growth of St. Paul's Parish, Walla Walla.

SINCE LAST June, when the present rector (the Rev. William Carson Shaw) assumed charge of St. Paul's parish, Walla Walla,

over one hundred families have been added to the parish list. This has been a gain of communicants of 150 and the Sunday school has been increased from 12 to over 125 with a full and competent corps of teachers. In addition to the Sunday school work a full vested choir of fifty children has been added. The subscriptions for current expenses have doubled over any previous year in the history of the parish, and all indebtedness will be discharged at Easter. Plans are in course of preparation for the building of a large and commodious rectory and it is confidently expected that in time a parish house will be erected for all parish purposes. A strong altar guild has been organized and many handsome gifts for the altar and chancel have been given, consisting of Eucharistic lights, five branched candelabra, and a sanctuary lamp. Four handsome altar cloths of different colors have been made and are now in use, together with all the necessary linen for a proper celebration of the Holy Eucharist. A new credence table is to be added to the furniture of the sanctuary and a handsome kneeling desk for the chancel, the bequest of a late member of the parish. Several ladies of the parish presented the pulpit which has lately been installed. Work is now under way transforming the south transept into a large and commodious chapel, fully furnished, which will be used for special services. A magazine is published monthly in the interest of the parish, the rector acting as editor. Several new organizations have been formed, including a strong chapter of the Daughters of the King and one of the Knights of St. Paul. Early celebrations have been instituted and the saints' days and festivals of the Church are observed.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Parochial Mission at Memphis—New Parish Papers.

A PAROCHIAL mission was held at the Church of the Good Shepherd, Memphis (the

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine) contained in these beverages acts with more potency in some persons than in others.

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"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctor told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay. I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen.

"About six months ago I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick-headache since, and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well, and my heart is getting stronger all the time."

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Rev. R. W. Rhames rector) by the Rev. Prentice A. Pugh, rector of the Church of the Holy Trinity, Memphis, with good results, as six families were added to the roll of communicants and a number of persons sought confirmation.

GRACE CHURCH, Memphis, and St. Ann's Church, Nashville, are both publishing monthly parish papers with good results, the rectors being the editors.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Personal and Parochial News.

BY THE DEATH of Daniel W. Robinson which took place in Burlington on December 29th, St. Paul's parish has suffered a great loss. Mr. Robinson was senior warden of St. Paul's Church since 1886, and for several years has also been parish treasurer. The funeral service was held in St. Paul's church on Friday afternoon, December 31st, when Bishop Hall and the Rev. Dr. Bliss, rector of the parish, officiated.

MISS ADALINE ROSS of Trinity parish, Rutland, has offered herself and has been accepted for mission work amongst the Indians in Wyoming. This parish has already a woman representative in the mission field in the person of Miss Gertrude Stewart of the Shanghai district.

THE NEW mission church at Websterville, which is being erected through the efforts of the Rev. W. J. M. Beattie, rector of the Church of the Good Shepherd, Barre, is so far completed that evensong was recently held in the basement.

THE MEMBERS of Immanuel Church, Belows Falls, have raised \$1,300 for redecorating and improving the interior of the church edifice. The work will commence at an early date.

THE MEMBERS of St. John's parish, Poultney, are making strenuous efforts to raise funds to build a rectory this coming summer.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Springfield Clericus Meets.

THE SPRINGFIELD CLERICUS met on January 10th at Christ Church rectory, Springfield, as guests of the Rev. Dr. C. L. Slattery. The essay was by the Rev. Robert Keating Smith of Westfield, who discussed in a most interesting and instructive manner the Confession of St. Patrick.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Fire at St. Paul's, Rochester—Olean District W. A.—Other News.

SHORTLY after noon of January 4th, several of the fire companies of Rochester were called out in consequence of a fire in St. Paul's church in that city. The fire started in the boiler-room of the church and was extinguished after an estimated loss of \$500.

A MEETING of the Olean district of the Woman's Auxiliary was held in St. John's parish, Dunkirk, on Monday and Tuesday January 10th and 11th. About fifty delegates were present. The proceedings began with a missionary service on Monday evening at which the Rev. Isaac Dooman of Kyoto, Japan, was the speaker. On Tuesday morning there was a conference of the heads of junior branches at 9:30, and at 11 o'clock a celebration of the Holy Eucharist, the address being made by the Rev. L. W. Snell, rector of St. Luke's, Jamestown. At the afternoon session addresses were made by the Rev. Isaac Dooman and the Rev. F. W. Burge of Westfield. After this meeting the district secretary met a society of twenty

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A NEW arrangement of meetings has been adopted by the Buffalo Clericus. From now (January) until June, there will be no weekly schedule of addresses, but the Monday morning meetings will be supplemented once a month by a lunch at some parish house or other selected place, with a paper or talk upon a subject to be chosen by the rector responsible for that day. The first will be held at Trinity parish house (Rev. Cameron J. Davis, rector) and the speaker will be the Bishop of the diocese.

THE REV. HENRY F. ZWICKER, rector-elect of Grace Church, Lockport, will enter upon his new duties some time in February. The people of the parish are eagerly awaiting his coming; the rectory is to be thoroughly renovated, painted, and repaired. Grace Church has been without a rector since Easter, 1908, but during the greater portion of this time the Rev. Herbert J. Glover has been minister in charge.

THE SYMPATHY of many friends, both clergy and laity, is extended to Rev. Dr. William F. Faber, rector of St. John's Church, Detroit, Mich., whose mother, Mrs. Caroline W. Faber, died at her home in Buffalo on Tuesday, January 3d. The funeral services were held at St. Paul's Church on Wednesday afternoon, the rector, Rev. Dr. Regester, officiating, assisted by Rev. G. Sherman Burrows of North Tonawanda. Interment was at Lockport.

CANADA.

News Happenings of a Week in the Church Across the Border

Diocese of Ottawa.

THERE WAS cause for rejoicing at the meeting of the Anglican section of the Laymen's Missionary Movement, held in St. George's schoolroom, Ottawa, the first week in the new year. It was shown that the apportionment for the diocese for general missionary purposes had been exceeded about \$2,000, more than was asked for having been given.—As THE day of intercession was so faithfully observed by the branches of the Woman's Auxiliary, it is hoped that one result may be more generous gifts for missionary work. The first money sent in for 1909 for the Self Denial fund came from an out-of-town branch in the diocese, where the members are much scattered, but where the service of intercession had been held.

Diocese of Quebec.

THE HEALTH of Bishop Dunn is improved, though as yet he is unable to take any active duty. Bishop Farthing of Montreal has undertaken some of his confirmations. Much regret was felt that he was unable to attend the December meeting of the St. Francis District Association. Archdeacon Balfour took the Bishop's place as president.—CANON SHREVE, rector of St. Peter's Church, Sherbrooke, has been appointed rural dean of Sherbrooke.—BISHOP DUNN has expressed the hope that special prayers will be offered on St. Paul's day, January 25th, for the work of the Church Emigration Society, of which he is a patron. The society also asks for celebrations of the Holy Communion for the intention of the society.

Diocese of Columbia.

SPEAKING of the Columbia coast mission, Bishop Perrin said that it is a parish with 4,000 souls, extending a distance of 120 miles, and there would be work in it for three clergymen if the Church had the men. The strain upon the Rev. J. Antle, upon whom the charge now rests, has been altogether too great, and at times there have been signs of his breaking down. The loggers are won, and where at first there was an open hostility,

now there is a spirit of friendliness, and the men have been drawn by practical Christianity.

Diocese of Toronto.

IN CONNECTION with the Epiphany appeal, for foreign missions which was read in the churches January 9th, a vigorous campaign on behalf of missions is being carried on in Toronto. The pulpit appeals will be followed by a canvass of each parish by a committee of laymen. Last year's contributions from the diocese for missionary purposes were over \$4,000 in excess of the apportionment.—THE JANUARY meeting of the Toronto Auxiliary was held at the Church of the Redeemer. The preacher was Canon Plumpré of St. James' Cathedral. Their "own missionary," sent by the Toronto Auxiliary to the new diocese of Honan, China, is Miss Sedgewick. She has been three years in training in the Deaconess' Home, Toronto.—THE VERY commodious new parish house in connection with Trinity Church, Colborne, was opened by Bishop Sweeney.

Diocese of Ontario.

BISHOP MILLS is recovering from the attack of illness which overtook him during the service on the first Sunday in the new year. He was to leave Kingston with Mrs. Mills, for the Holy Land on the 17th of January, and will not be at home again until May.

Diocese of Huron.

A NEW PLAN was tried in London, with the beginning of the new year, when a general

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meeting to increase missionary knowledge and interest, under the auspices of the Woman's Auxiliary was held in the Cronyn Hall, January 6th. The Bishop gave a Bible reading and Principal Waller of Huron College an account of the new Canadian diocese of Honan, China.—THE NEW rector of Christ Church, Delaware, was inducted by Archdeacon Richardson.

The Magazines

THAT well known quarterly review for the study of missionary problems, *The East and the West*, presents in its January issue a most interesting array of articles touching on the different phases of missionary work. The principal topics treated are: "Mission Education and the Far East," by E. W. Capen, Ph.D. (Columbia University, U. S. A.); "The Druzes and Their Religion," by Archdeacon Ward of Alexandria; "India for the Christian Church, or for Christ?" by the Rev. Edwin Greaves, L.M.S., of Benares; "Agnosticism in Japan," by the Rev. G. W. Rawlings, C.M.S. missionary at Osaka; "Colour Antipathies; a Study of Conditions of Church life in South Africa," by the Rev. R. F. Callaway; "The Problem of Bantu Education in South Africa," by K. A. H. Houghton; "The Interpretation of the Character of Christ to the non-Christian World," by the Editor.

NOTABLE contributions to the *American Review of Reviews* are "Our Water Powers," an article by Secretary Ballinger on Federal Control; "A National Waterways Campaign," by William Flewellyn Saunders; "Belgium and the New Regime" (illustrated) "Art Activities in the United States," by Ernest Knauff (illustrated); and readable accounts of the present political struggle in England and of the financial condition of Russia. Under the heading "Progress of the World" all the recent important national and international events are intelligently reviewed.

THE GOVERNMENT AND THE MAGAZINES.

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